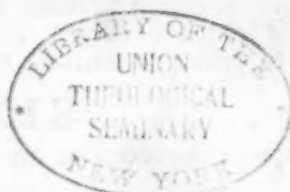


The CHRISTIAN CENTURY

A Journal of Religion



THE OPEN DOORS

By Harry Emerson Fosdick



THE WORLD COURT?

YES!—By Manley O. Hudson

NO!—By William Hard



The Federal Council at Detroit

An Editorial



Fifteen Cents a Copy — Dec. 24, 1925 — Four Dollars a Year

DEC 26 1925

Who Will Answer Professor Barnes?

Our readers have nominated over 300 scholars, statesmen and churchmen to reply to Professor Harry Elmer Barnes' series of articles on

Was America Deluded by the War?

From this list the editors, in consultation with several distinguished scholars, have selected twelve historians, each a scholarly peer of Professor Barnes himself. We now ask our readers to select *One* from the *Twelve*. The historian receiving the highest number of ballots will be invited to present a critical and constructive reply to Professor Barnes' position in

SIX ARTICLES

which will appear in successive issues of The Christian Century. The balloting will close on

JANUARY 10

On that date the recipient of the honor conferred by our readers will be notified by telegram and it is our hope that his first article will appear in the issue of February 4.

The list of *twelve* nominees from which our readers are to elect *one*, is as follows:

Frank M. Anderson

*Professor of History,
Dartmouth College.*

Albert Bushnell Hart

*Professor of Government,
Harvard University.*

James T. Shotwell

*Director Carnegie Endowment
for International Peace.*

Carl L. Becker

*Professor of History,
Cornell University.*

Carlton J. H. Hayes

*Professor of History,
Columbia University.*

Frank H. Simonds

*Journalist and
War Correspondent.*

Edwin M. Borchard

*Professor of Law,
Yale University Law School.*

Charles Downer Hazen

*Professor of History,
Columbia University.*

Ferdinand Schevill

*Professor of Modern History,
The University of Chicago.*

Herbert Adams Gibbons

*Honorary Associate Professor,
Army War College,
Washington, D. C.*

Charles Seymour

*Professor of History,
Yale University.*

Edward Raymond Turner

*Professor of European History,
University of Michigan.*

OUR READERS WILL, we believe, show their impartial love of truth by selecting from this list the man whom they believe to be the most competent historian for the task.

Mail YOUR vote

T O D A Y

BALLOT

I cast my vote for

Name.....
to reply to Professor Barnes' articles.

My name.....

Address.....

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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Number 52

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Chicago Presbytery Sees America's Providential Opportunity

THE RESOLUTION adopted by the Chicago presbytery on December 14, printed in full elsewhere in this issue, comes as a clarion call to all the Christian bodies of America. The issue as to whether the United States shall adhere to the world court is just being raised at Washington. In this issue the churches have an enormous stake. There has been more than a little danger that the churches would betray their immensely important interest by taking a superficial and unthinking attitude toward the whole question. To grind a mass of blanket resolutions through listless meetings, echoing stereotyped endorsements with hardly five minutes of real thought and no evidence of real understanding behind them, would be to render the whole church support impotent. Senators are not going to be greatly moved by the piling up of resolutions which mean no more than that the mimeograph machines of federal council headquarters are in good working order. But when a body of Christian leaders tackles the world court question in the mood in which the Presbyterian ministers of Chicago have acted, the evident intellectual and moral sincerity thus displayed will compel respect and attention. These Presbyterian ministers have approached this issue with the one fundamental demand which underlies the whole interest of the Christian church, namely, How can this action be made to promote world peace? They have examined the structure of the present proposal—the court as it stands, with American adherence hedged by the five reservations—and they have come to the conclusion that all candid examiners must come to: that in the whole structure of this court there is not the faintest implication that war is to be outlawed. But they have gone further. They have seen how

easily, by following the procedure suggested under the so-called "harmony program," American adherence can be made a positive contribution to world peace. They have recognized this procedure for what it is, "a providential opportunity through the medium of the world court to outlaw war for all time." They have accordingly taken the action which now goes out to the world in their new name. Here is a model other Christian bodies will do well to follow.

The Churches Are Interested in Peace, Not Politics

AS A MATTER OF FACT, stereotyped and thoughtless resolutions from church bodies, bearing a blanket endorsement of the Swanson proposal, are a waste of effort anyway. Very little more needs to be done to take the United States into the world court. Every signpost in the financial and political worlds points that way. The gentlemen who hold the money-bags are all for going into the court, for they want to do as much as can be done to establish a feeling of good-will between this country and Europe. The twenty-six Republican senators who come up for election next year, and need the support of the Coolidge political strength as they need nothing else on earth just now, are all for going into the court. The Democratic party, which normally might be expected to oppose any proposal of this administration, has been committed to this court ever since the league of nations was established. Politics and finance have joined hands to rush this whole debate through before it grows too troublesome. Unless Senator Borah and his coadjutors can work a miracle, we will go into the court. The only question, then, that really concerns the churches is what we are going in for, and how. Are we

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going in to ease up the political situation in the United States and to make American investments in Europe more attractive? Or are we going in to bring nearer the day of world peace? If the former, a rubber-stamp vote for a rubber-stamp resolution is all that is needed. If the latter, there must be hard brainwork and soul dedication. The choice and the chance of the churches is clear. They can mumble meaningless endorsements of an unenlightened political course. Or they can, as the Chicago presbytery has shown, throw themselves intelligently behind a method of adherence to the world court which will really make for world peace. They have just about one month left in which to make a decision.

Mr. Mellon Among the Prophets

THE HONORABLE ANDREW W. MELLON is speaking. Mr. Mellon needs no introduction to our readers, although they may not be expecting to see him running at large in these columns. But Mr. Mellon, in his annual report as secretary of the treasury, has dropped a few burning truths which deserve reiteration lest they be overlooked. This is the way in which Mr. Mellon puts it: "It is of interest to point out the proportion of government expenditures which are due to war. While it is not possible to segregate entirely all expenditures which might fall in this category . . . the expenditures which are directly or indirectly attributable to war and the national defense compose over eighty per cent of total federal expenditures. The amounts spent by this government in aid of agriculture and business, for science, education, better roads, and other constructive efforts are insignificant when compared with outlays due to war and national defense. This will be the inevitable situation as long as war is the method of settling international disputes. These facts should be faced squarely by those who clamor for reduced government expenditures and at the same time oppose the world's efforts to devise rational methods for dealing with international questions."

Nash Asks Workers to Join Clothing Union

THIS MAN NASH has done it again. He is back on the first page, not because any press agent has succeeded in putting him there, but because the boldness of his course of action demands a place there. For Mr. Nash, after building one of the most successful clothing manufacturing concerns in the United States in the space of half a dozen years, is now inviting a labor union to come in and set the standards by which that concern shall be run! The story of the Nash factory is familiar. So is the fact that, up to date, the factory has been an "open shop." As an open shop, it has at times been under fire for an alleged failure to measure up in all respects to union standards. The union has unsuccessfully tried to organize the factory. In 1921 it made some bitter attacks on the factory as then run—attacks that have led many outsiders to doubt the sincerity of the motives behind this industrial adventure. In the meantime, Mr. Nash says the "golden rule" regime

within the factory has produced a condition of peace and maximum output which has caused astonishment throughout the industry. But now, with the factory established, with both management and labor satisfied with the internal conditions, Mr. Nash has come to the workers and begged them to invite in Sidney Hillman for the purpose of organizing the workers as members of the Amalgamated Clothing Workers of America! His reasons for this extraordinary move he put thus: "We have solved our problems as far as our relations with each other are concerned. It would be more exact to say that the great principle under which we are working has eliminated all troublesome problems from our midst. But the question that I want us to face is, what are we doing for the rest of humanity? Are we really in any great sense a part of the labor movement, or have we built a wall around ourselves and said, 'Our problems are solved; our storehouses are full; let the rest of the world solve its own problems?' God forbid! If we do, all our claims of brotherhood and of service are 'as sounding brass or a tinkling cymbal.'" Not even Mr. Nash will expect this latest move to be taken at its face value by all observers. Doubters will be sure to arise with the claim that this is the only way by which the manufacturer could get out of a situation that was growing increasingly untenable. But even the doubters cannot make Mr. Nash's act anything else than it is—an event of importance in American industrial history.

Has Japan Learned Anything?

THE OUTCOME of the present fighting in China depends on whether or not Japan has learned her lesson. The present cabinet, headed by Viscount Kato, with Baron Shidehara as foreign minister, is maintaining a position at least ostensibly neutral. But the opposition, headed by Viscount Goto, is pushing hard for active intervention in Manchuria, and a considerable portion of the Japanese press is taking up the cry. If the Chinese situation is left to work itself out, it seems altogether probable that Chang Tso-lin, the reactionary war lord of the north, will be eliminated, or at least reduced to a secondary position; that Feng Yu-hsiang will become the dominating figure; and that some sort of an entente will be established between Feng, Wu Pei-fu, the Kuomintang, Canton, and most of the other Chinese elements in the present disordered situation, out of which a respectable measure of order and government may come. But if Japan intervenes, Chang may be restored to his ascendancy, and the nationalistic sentiment in China will be given another example of outside meddling out of which to make trouble. Yet, if the experience of the past has any meaning, Japan can find no surer way of burning her fingers than by intervening. She sent her armies into Shantung and into Siberia when there was not a tithe of the opposition in sight that is now to be foreseen. She was glad enough to pull them out again, and write off her losses. The only thing she can hope to do now is to impede Chinese reunion, increase Russian activity, and add immeasurably to the popular ill-will already felt toward her by masses of Chinese.

The only reason a sensible statesman would seriously consider such a course would be that the great business combines, such as the Mitsubishi company and similar concerns, with their large investments in Manchuria, demanded it. If the Kato cabinet cannot hold out, and if Goto and the Seiyukai leaders should manage to work their way into office as interventionists, it will be fair notice to China and all the world that, in affairs of the Asiatic mainland, Japan is to follow the dictates of an imperialistic and hard-boiled business dynasty.

Are We to Be Militarized Through Our Schools?

IS THE UNITED STATES, which has rejected with indignation the idea of universal military service, to undergo general civilian militarization by a process of indirection? Are our colleges and high schools to become an adjunct of the war department? Are we to have members of college faculties working under the reminder—as given in the military manual used at the college of the city of New York—that their duty is to “watch for and encourage” the “inherent desire to fight and kill”? These are the questions which have led Senator Borah, Professor Dewey, President MacCracken, Bishop McConnell, Senator Norris, former Governor Sweet, and others of equal responsibility, to endorse the report on military training in American schools and colleges prepared by Winthrop D. Lane for a special committee, and now given to the public. It is safe to predict that if the American public comes to know the extent to which the militarizing of schools is going on, it will demand a change. The Lane report is the first step in carrying this situation to the public. In 1915—before the United States went to war to make the world safe for democracy—there were 119 army officers detailed to act as instructors in schools of all kinds; this year an appropriation of \$5,900,000 has made it possible to assign 768 officers and 1064 enlisted men to such service in the R.O.T.C. and C.M.T.C. At least 160,000 young men are receiving this training, and Mr. Lane quotes General Pershing, former Secretary Weeks, and others of the high army command, to indicate that the purpose is to extend this training to every college and high school in the country.

Schools That Welcome The Drill Master

THE BALD FACTS as to the present extent of this student military training will come as a surprise to most Americans. While it is difficult to discover the precise number of schools in which drilling is going on, there are 124 colleges and universities having units of the R.O.T.C., and 63 high schools, together with 39 listed as “essentially military schools.” Of this number, 83 of the colleges make the military training compulsory, and in 23 cities the R.O.T.C. is a required part of the high school course. At the close of the school year of 1924 3,392 student graduates were given commissions as second lieutenants in the reserve corps of the United States army. Mr. Lane’s report states that the number of colleges and high schools

introducing this training is on the increase, and that the number in which the drill is made compulsory is also growing. The course is prescribed by the war department, and the department of military tactics, or whatever it may be called, once it is introduced, is free from the control of the local faculty. Indeed, on occasions it has brought sufficient pressure to bear to induce departments of arts and science to lessen their work in order to give more time for drills and inspections. The only way in which the college faculty can secure any change, however small, in the officially outlined course, is by appeal to the general commanding the corps area. In some of the state universities, as at Illinois, where there are 22, and at Ohio, where there are 20, the number of officers assigned for this work is larger than the total faculty of some colleges. The colleges do what they can to promote this militarization. In the catalog of the University of Delaware it is stated that the student taking the course may expect to receive \$250 above expenses; Colorado agricultural college offers between \$200 and \$300; Leland Stanford and the Colorado school of mines, \$9 a month; Western Maryland “over \$200 in cash”; North Georgia agricultural “about \$170”; George Washington from \$110 to \$150. The effect of such lures on a boy who needs every nickel he can scrape together is obvious.

The Bright Side of The Picture

IF THIS were the whole story, the outlook would be dismal. Fortunately, the present student generation does not seem inclined to accept this process of putting the schools into khaki without protest. One of the interesting facts about the Lane report is that with all its timeliness it has not been able to keep up with the rising student revolt. It tells of the protests made at the University of Minnesota, of Wisconsin, of Washington, and at one or two other schools. Most of those protests have already been referred to in these columns. But it tells nothing about the issue which has been raised at the University of Missouri, at Ohio State, or the spectacular explosion at the college of the city of New York. At the latter school, after the students had voted, through their campus paper, 2092 to 354, against compulsory military training, the president tried to clamp down the lid on agitation. But the students have carried their case to the city, using the daily newspapers as a medium. They have provided copies of their manual of military training, by Colonel James A. Moss and Major John W. Lang of the United States army, to show that this much vaunted “training for life” really inculcates ideas like this: “The principles of sportsmanship and consideration for your opponent have no place in the practical application of this work.” Detailed instructions are given in the gentle art of breaking an opponent’s neck, gouging his eyes out, or crippling him in ways unmentionable. Is this the sort of thing that Americans want their sons to be taught when they go to school? Is this the way in which we expect to create the mind and will to peace? Is it not high time, as the endorsers of the Lane report suggest, that compulsory military training should be cast out of every school,

and that military training should be dropped entirely from the curriculum of the high school?

Some Newspapers Take Another Mud Bath

A GOOD PART of the American press has been enjoying another wallow in the mire. A court in the state of New York has been trying a case so rotten that there remains a large amount of incredulity that it was ever allowed to come to trial. A few of the journals which carefully spread the resulting filth before the public have even self-righteously lectured the lawyers involved for permitting their clients to enter court. For the most part, the stunt press has grabbed voraciously at the chance to pander to the morbidity and salacity of portions of the public. This portion of the press, says the Editor and Publisher, trade weekly, "has wallowed in the filth, using the inane mumbling letters and as much of the lascivious testimony as the law would permit for the lowest form of circulation pandering. This pornographic orgy in print is without parallel in modern journalism in the country." In the same issue the same paper tells of one feature connected with the case as presented by a New York tabloid paper under the caption: "Graphic's Shocking Picture." The cynical point of view of the newspaper-maker who thus prostitutes his craft is clearly expressed by certain of the editors who have played this case up for all it could stand. Thus, the managing editor of one New York tabloid, interrogated by the Editor and Publisher, replied: "I won't defend publication of details of this case on any moral grounds at all; it is purely a circulation matter." And the managing editor of the New York evening paper which claims largest circulation put a whole theory of journalism in his reply: "Department stores put their best goods in their show windows. Newspapers which want to succeed do the same. The Rhinelander story is the best of its kind in this generation." The trade weekly believes that it is a minority of the American press which has proved ready to disgrace itself in this sorry Rhinelander case. But it cannot conceal its disquiet when it writes: "The power of a newspaper for good or for evil is incalculable. When it goes wrong it must be curbed. There are powers that can and will control it." There is deep meaning in such comment. A year ago what *The Christian Century* and a few other journals had to say about the irresponsibility of the press was belittled as the word of theorists. This is no theorist speaking now.

Who Said "Melting-Pot?"

AMERICA has set a stricter watch on her gates in order to allow time for immigration to amalgamate with the life of the country. But the rest of the world does not yet comprehend the dimensions of the task which thus confronts this nation. That there is a melting-pot problem here educated Europeans and Asiatics know in an academic fashion; that this problem is a part of the social order in which every American lives and moves and has his daily being is not, and naturally cannot be, realized. Not long ago the Episcopalians held a general convention in New Orleans. Questions of home missions, of national

amalgamation, occupied some of the time of that convention, as they would of any denominational convention. It occurred to one attendant to make a census of the hotel in which the bishops and a majority of the other delegates were staying. This hotel and another of equal size were found to be owned by four Italians, three Vaccaro brothers and their brother-in-law, Blaiz d'Antoni. The general manager of the two hotels is a Hebrew, but the manager of the hotel in which the Episcopalians principally stayed bears the non-committal name of Thomas Burns. The chief cook is a Filipino; the head waiter, a Greek; the head porter, a Belgian; the auditor, a German; the night detective, an Alsatian; the cigar counter girl is the daughter of an Englishman and a French woman. The girls in the elevators are French, Spanish, Irish, German, and Slovak. Among the waiters are French, Porto Ricans, Greeks, Assyrians, Filipinos, Irish, Italians, Austrians, and Mexicans. The bell boys defied classification, although one half-Indian was discovered. This is the sort of situation characteristic of this country. And it is contemplation of such a condition which makes many whose interests are not commercial, but social, ready to agree that a slowing down in the immigrant tide is necessary if, from this collection of differences, there is to be welded an entity worthy of the traditions which already cluster around the name America.

The Federal Council at Detroit

IT WOULD BE DIFFICULT to imagine a more disappointing meeting than that of the executive committee of the Federal Council of churches which was held in Detroit, December 9 to 11. For some years these annual meetings have been little more than dress parades for the various commissions of the council but this year something better was expected. The agenda provided for discussions on all the various moral and religious problems which fret the mind and engage the conscience of the churches. Those who follow the work of the council consequently hoped that at last the parliament of the churches was in the making, the parliament which American protestantism really needs to integrate the thought of Christian leaders. These hopes were vain. The meeting was thoroughly disappointing. There was, perhaps, slightly more debate than in previous meetings, but it was not significant, and the committee evaded its responsibility for making decisions at almost every turn.

The issue raised by the report of the research department on the prohibition situation seemed to be uppermost in the mind and interest of the meeting. It did elicit some heated and sometimes illuminating discussions; but little was accomplished. The right of the research department to make free and scientific investigations of social problems, unhindered by considerations which must inevitably influence official pronouncements of such a body as the Federal council, was maintained. A previous action of the administrative committee guaranteeing this right was ratified. On the other hand it was quite apparent that the leaders of the anti-saloon league were determined that the research department should not again embarrass the particular kind of temperance strategy which they have de-

veloped. They envisage the temperance issue as a social war in which the enemy must be kept in ignorance of any weaknesses in their own lines. An attempt at scientific analysis of a social experiment and adventure, such as the research department's report, is regarded as treasonable because it reports defeats as well as victories. The executive committee therefore passed a resolution at the behest of the old line prohibition leaders assuring them that the Federal council had no intention of entering the field of temperance reform already preempted by other agencies such as the anti-saloon league. Technically the Federal council has never been very active in this field because of its preemption by other organizations. Actually the passing of the resolution estops the council from any further activity such as the prohibition investigation. For those who saw in the prohibition report the possibilities of a new strategy in which education was to play a more important role than the wielding of a legislative and political bludgeon, the action of the council was disappointing.

On the ever present and ever important war issue the executive committee revealed a timidity and indifference far beyond anything previously manifested. Just before the meeting a study conference of church leaders had been held in Washington. As reported in our issue of last week, this conference had resulted in a most admirable analysis of the problem and the task which confronts the churches in their opposition to war. The study conference had proposed entry of the United States into the world court but had freed itself of the traditional and naive assumption that the entry of America into the world court would represent a decisive step in the abolition of war. It had given fresh thought to the outlawry of war proposals and had made some progress in integrating the objective of the outlawry program with the political realities presented by the league of nations as now constituted. The council took a passing glance at the carefully prepared document of the study conference and passed it on to its commission on international good-will without a gesture indicating approval or disapproval.

This action was typical of the whole mood and method of the annual meeting. Every important problem and issue was hurriedly passed on to some commission or to the administrative committee without decisive action. The only deliverance of importance which the council made without qualification was that condemning the Asiatic exclusion clause of the immigration bill. Even this deliverance was challenged because it presumed to "criticise congress" which seems in these latter days to have become a reprehensible act bordering on lese majeste. The deliverance survived this challenge from the floor largely because it was not new. The quadrennial meeting of the council had already committed it to opposition to the present immigration bill.

There was some hope that the council would attempt to deal honestly with the chaplaincy situation. A year ago a resolution calling for the demilitarization of the chaplaincy was referred to a special committee which was to report at this meeting. This special committee did not take itself or its task seriously. It did not get into action until October of this year. Then it wrote to the secretaries of war and the navy advising them of the task assigned to it. Naturally

these gentlemen countered with immediate assurances that demilitarization was not to be thought of. The committee felt that its task was completed by this exchange of letters and contented itself by reporting its correspondence to the council which accepted the report and let it go at that. This was the action of church leaders who never tire of asserting that war is the most grievous of all our collective sins and that the motives and methods of the war system are totally incompatible with the ideals of the gospel which the churches affect to believe. The fact that the church is involved with the war system definitely and vividly in the institution of the chaplaincy does not seem to give any great concern to church leaders who seem intent on eating their cake and yet having it, on capitalizing the popular revolt against war and yet maintaining intimate contact with the institutions of war. It might be well to prescribe a course of reading in our churches on the history of the Christian church in the first centuries. Thus we might catch something of the heroic mood and learn the honesty of thought which characterized the early Christians, and without which we will hardly make much progress against the evils of Caesarism.

To complete the discouraging picture of the Federal council meeting it must be recorded that several more or less veiled threats were made on the floor of the council meeting that failure to take such action would result in the withdrawal of this or that organization from the council. Influential bishops insinuated that their denominations were being held in the council fold by their persuasive influence and might withdraw if the council lost their favor. It is hardly to be believed that the cause of interdenominational cooperation in America rests upon such sandy foundations as the casual favor of particular church leaders. If it does we had better disavow all the glowing tributes which church leaders are wont to pay to the growing interdenominational comity in American church life.

Part of the weakness of the executive committee meeting was no doubt due to the lack of time given to the discussions. When all the important problems which concern the churches are to be discussed in a meeting lasting only two and a half days it is natural that a conference should frequently hesitate before a decisive action because of inability to discuss it adequately. That was the case in Detroit. The same men who pigeonholed almost every important issue in Detroit have been capable of more heroic action when they functioned as administrative committee of the Federal council, a committee which meets monthly. The fact is that the executive committee as at present constituted is a hindrance rather than a help to the council's work. It is supposed to review the year's activities of the commissions and the administrative committee. As a matter of fact, it does not have the time to do this. It consequently either passes important issues back to the administrative committee or runs the risk of hasty and ill advised action. If there is to be an annual meeting in which all the churches of America are to work mutually on the great tasks of the church it ought to be developed into a real parliament. If that can not be done it would be better not to hold the meeting at all. Whatever progress the council now makes, is made in spite of and not because of its annual meetings.

The Need for the Scholar

IT WAS with real complacency that America regarded its educational facilities, until the war disclosed the real state of public intelligence. Then it was discovered that more than eleven per cent of the men in the service were illiterate. Educational surveys disclosed the fact that some six or seven nations in the world family were superior to the United States in the matter of mental training, and that the average intelligence of the American people was about that of the eighth grade of the public schools. Such reports indicated that there were nearly five millions of illiterates in the United States, of whom four and a third millions were voters. The state of New York was found to have 425,000 and Indiana 53,000 such illiterates. In one county of a western state twenty per cent of the people could not read or write. And this condition prevailed more frequently among native-born Americans than among immigrants. It would appear that better provisions have been made for arriving foreigners than for native Americans. Such facts are disturbing to the national pride. Democracy demands an intelligent population. Manifestly, education must go much further into the life of the people before it performs its normal function in the republic. A much more extensive and costly program of public instruction must be plotted before competence is reached.

There are three institutions that are responsible for popular education—the state, the church and the school. The home is left out of the list by design, for it has largely abandoned its original function of instruction. Even in the supremely essential items of morals and religion it no longer undertakes to render its expected service. The state is as yet unawakened to this vital interest. Neither the people who fashion the laws, interpret them or enforce them, regard education as more than a minor concern of the state. We have not yet allowed this cause the dignity of a department of education in the government, though we have two departments for the promotion of the arts and interests of war. The church is too much divided to be intrusted with the cause of public instruction. It is not even competent as yet to provide suitable religious education. Where it attempts general educational work, as in the parochial schools, it is often at the expense of sound pedagogical principles, and chiefly in the interest of sectarian teaching.

The school itself, originally inaugurated by the church, and fostered by the state as a necessity of the public welfare, is the institution that takes seriously the work of training the youth of the land into proper use of instructional materials and suitable habits of intellectual activity. The school is properly proceeding upon the principle that every child in the republic has a right to the inheritance of institutional life, political ideals, educational discipline, and ethical and religious standards, which have been secured at great cost through many centuries of civilization. It is undemocratic and unthinkable that these things should be reserved for a favored section of the population, while other children are deprived of them by stunting labor in mines, factories, fields and forests.

And the school has made the equally illuminating discovery that the whole of the child is entitled to the training

that was once reserved for his mind alone. Proper food and clothing, the meaning of fresh air, ordered exercise, skill of eye and hand, sportsmanship and fair play, manners, courtesy, moral integrity, and some sense of the meaning and value of holy things are as much a part of a balanced education as the discipline of the mind. The school to render its full service to the youth of the nation must be sensitive to all these interests. And this is a notable and difficult enterprise.

What is education? No question elicits so many and such diverse answers. It is certainly not the mere impartation of knowledge. That mistaken notion is gone forever among trustworthy educators. To have a wide range of information is by no means the equivalent of possessing a proper education. The most voluminously informed person in a community might be far down in the list of those competently trained. A considerable fund of knowledge is indeed employed in the process of education, and this should be verified and trustworthy fact. But such information is a means rather than an end. Education is the process of drawing out the abilities of the student rather than of putting into his mind the facts of text-books or lectures.

Nor is education the process by which young men and women are prepared for vocational skill. There is a widespread obsession prevalent among people who deal with the methods of public instruction that the chief business of education is the attainment of a bread-and-butter equipment for life. It ought to be practical, they say, and lead to definite and usable results. In its common interpretation, there is no more deadly educational heresy than this. Vocational training has a rightful and necessary place. One who is to be a banker, a farmer, a teacher or a housewife needs some technical and adequate discipline for that purpose. But back of the farmer, the mechanic or the physician is the individual, the citizen, the home-maker, and education is first of all and up to the point of specialization a preparation for this fuller career.

This is the basis for the claim that the scholar is the prime necessity of American life. By the scholar is meant not the technical expert, nor the pedantic devotee of dead languages and lost arts, but the man or woman who by competent educational training has become informed, open-minded, disciplined, and prepared to deal in adequate manner with the questions of personal conduct, social relations and citizenship as they emerge. Viewed in that dimension, education is, as Mr. Wells affirms, the only thing that can save civilization from chaos.

The field of education is very broad. But there are certain disciplines that are essential. The first is history, the greatest of the teachers of mankind. Some knowledge of the past's incalculable hoard of wisdom and experience is requisite to discover the line that human progress takes, and to avoid the mistakes of earlier generations. The second is science, both because its products are immediately essential to human welfare and because its processes are the best means of attaining accuracy of investigation and the willingness to look all facts in the face. The third is the study of the social order, whose groupings, from the family to the broadest areas of international life, form the most fascinating and rewarding of investigations. And the

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fourth, and in large degree the most important of all, is the rich field of morals and religion, without whose inclusion no educational program is sufficient. In this manner the past and the present alike contributed to the forming of ability, poise and character. The objectives of education are, as Milton believed, manners, virtue, freedom, power. These qualities are above the line of political, sectarian and class differences. They are the foundations of expert scholarship and of vocational capability. They are the indispensable elements in a people whose ideals are efficiency and democracy.

The Pay for the Whistle

A Parable of Safed the Sage

KETURAH was reading the Paper, and I was reading a Book. And she was intent upon Increasing my Knowledge, so when I was in some very Interesting Place, she would now and again Read aloud to me.

And she said, Dost thou know how much it costeth the Railroads to blow their Whistles?

And I answered, That is one of a Great Many things on which my Ignorance is Profound.

And she said, Here is an article that telleth how many hundreds of Tons of Coal go to the making of the steam that is blown away by the Whistles of the Locomotives upon the Railways, and how it costeth many Hundreds of Thousands of Shekels every year.

And I said, Who hath discovered that fact?

And she said, It is a College Professor.

And I said, I could have been sure that it was no Railroad Man. For it is the habit of men to look but little into the wastes of their own business: and I hope that the Professor getteth a good Bonus from the Railways for his discovery,

and not simply a Free Pass to Kalamazoo and back to visit his Grandmother, and be tortured all the way by the whistle of the Engine.

And Keturah said, This article saith that with all that the Railroads spend for their Whistles, the Noise is Ineffective. For the Whistle is located behind the Smokestack and behind the Bell and oft behind the Sandbox, and all these Deflect the Sound so that it goeth mostly to the sides and behind, and not much of it in Front.

And I inquired, saying, What else doth it say about the Railroad Whistle?

And she said, It saith that Whistles are made in all kinds of tone, and that the Big, Bass whistle carrieth the shortest distance, while a Little Shrill whistle would take less steam and carry the noise much farther if the Railroads had sense enough to use it.

And Keturah was silent and went on reading to herself to find another opportunity to Interrupt and Instruct me, but I was already Instructed and came away to write this Parable.

For the stupidity of the Railroads is like unto the stupidity of the prophets of the Lord. For they waste much Energy in blowing the Whistle that ought to go into the moving of the Train, and they locate the Whistle where it scareth the innocent saints at the side of the Road and bringeth no Godly Fear to the hearts of sinners. Yea, and they know not how to tune their Whistles so as to get the best results at the longest distance for the smallest expenditure of Steam.

And so, while the Children of this World are as stupid in their generation as the Children of Light, that is no credit to the Children of Light, who ought to know better.

And Keturah said, It seemeth to me that a good word should be said for the Professor.

And I said, In this Parable I am the Professor.

VERSE

"Next Time"

THE order goes; what if we rush ahead
With friendly shouts—with welcoming and cheer
And loyal clasp of fellowship—instead

Of lethal gas, and bombs that maim and sear—

"Next time"?

If, in accord, the armies look afar

Where droops a Figure on a Cross; and hear,
"Of all my woe, Ye make a mockery!"

With Him allied—what cause have we to fear—

"Next time"?

Firm in our faith, we stand together there—

Comrades and brothers; if we must be slain
So let our captains take us; but Beware!

They cannot make us ope His wounds again—

"Next time"!

LAURA SIMMONS.

"He Giveth His Beloved Sleep"

WHETHER we dream, pillowed in silken ease,
Within reassuring walls and bolted door,
Or stagger into sleep on earth's own floor,
Bedded in shadows, under guardian trees—
Whether the laughing day too swiftly fled,
Or long-awaited came the healing night,
Wearied with toil, or breathless with delight,
Sleep finds us all, and we are comforted.

What though the morrow bring us added grief—
Or lesser joys—and take our last defense,
Here is forgetfulness, however brief,
Here is a soul-restoring recompense;
The grace of Him who will sure vigil keep
The while He giveth His beloved sleep.

NATALIE FLOHR.

The World Court? Yes!

By Manley O. Hudson

I FAVOR America's support of the world court, first, because I believe very profoundly that war is always a bad method of settling international disputes, and I want to see every possible support given to alternative methods of peaceful settlement. The world court is an agency for settlement according to law. I am under no illusions as to what can be done by law in human society. I am certainly not simple enough to believe that every international dispute can be settled by judges acting with the equipment and limitations of lawyers. But nevertheless I want law to be carried as far as it can; I want a court; I want the process of judicial settlement to be developed. The world court has made a creditable beginning. It has accomplished more than I had anticipated during these first four years. If it can be continued along the present lines for a half a century, I feel confident that the world will have come to look upon the process of judicial settlement in a very different way, and war will be of less likely resort.

MAY NOT PREVENT WARS

I do not want to overstate my position. We should not expect too much of the world court. I cannot say that it has prevented any wars, nor that it ever will prevent any. I do not regard it as probable that nations would fight about the kind of legal questions which they are now willing to submit to the world court. The larger political differences cannot be molded into a legal solecism. But I want judicial settlement to be carried as far as we can, hoping always that the field will be more and more extended.

I favor the world court also because I think it can render a direct service to the world's peace by giving advisory opinions to the council of the league of nations. Disputes which would never go before the court may go before the council, and frequently in the latter's handling of the political issues involved, the aid of the court in getting the incidental legal questions out of the way will be most valuable. This has been proved during the past four years, and the council has already addressed to the court thirteen requests for advisory opinions. This function of the court seems to me even more important than its handling of contested cases, and I cannot understand why it has been so opposed in the United States. Unless we are to regard the league of nations as the original sin, it is essential to the peace of the world, and altogether consistent with the judicial independence of the court that there should be this cooperation.

TO DEVELOP INTERNATIONAL LAW

I favor the world court also because I expect to see it play a significant role in the sound development of international law. In the six judgments and twelve advisory opinions which it has already handed down, it has given abundant promise. Of course I am schooled in Anglo-American legal traditions, and I am therefore inclined to expect more from the judicial development of case law than from the enactment of codes. That is the way our supreme

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court of the United States has made its great contribution. I want a great deal of international legislation, of the kind we have been getting during the last few years; I want to see the league of nations codification commission go on with its work and draw up some codified legislation; but on the whole I have more faith in the law which the world court and other international tribunals will hammer out on the anvil of specific contest. Whether I am right or wrong in this preference, I am sure that the contribution of the court will be important, and a half a century hence my successor in my professorship will have at hand jural materials which are not at hand for my colleagues and myself today.

I favor the world court, also, because I think by its very existence it makes for respect for law and order in our world society. In many cases in which it is not used, its influence will be felt. A few months ago, a Jugo-Slav military attache was assaulted in Bulgaria, and an ugly situation resulted. I am sure it was helpful to have the world court in being, for Bulgaria at once began to talk about the possibility of going to it. That gave the statesmen a lever on which to work, a talking point with which to face inflamed opinion, and in the end although no question went before the court its existence had proved a stabilizing element in the whole situation. I could mention many cases like this during the past four years.

I favor the world court, also, because it seems to me to fulfill hopes for such an institution which I have long entertained. Before the war, I was secretary of a peace society, and helped to organize a session of the American Peace congress at St. Louis in 1913. We were then thinking and hoping in terms of a third Hague conference. We expected such a conference to set up the court which the second Hague conference in 1907 failed to create. In 1920, that expectation was fulfilled by a different method. I think the world court as it now exists realizes the hopes which were entertained in America for a whole generation prior to the war.

THIS OR NOTHING

And to me, it is this court or nothing. I cannot imagine other countries being willing to scrap this court and set up another. Forty-eight other countries have given their formal adhesion, fifty-five other countries are giving their financial support to this court. I hope Germany will soon be a fifty-sixth. Too much water is over the dam for the world to go back to 1914 in this matter. Of course, the court as it now exists may undergo some changes in course of time. I cannot see how it would be bettered by any change in its structure which the United States is now likely to propose. I think we ought to stand for giving the court more obligatory jurisdiction, but I fear the United States will probably be the last country to take that step. I certainly think it would be a mistake to require the court to give no advisory opinions. On the whole, I think the United States should support the court as it is—that is, with the Harding-Hughes-Coolidge conditions and understandings.

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My objection to the proposals pending in America would be that they do not go far enough. If the United States takes the action proposed, we shall have made but the most modest kind of a gesture. We shall not have agreed to use the world court, we shall not have given any great encouragement to other peoples to use it, we shall not have added much to the strength of the court. Formally, we shall only have agreed to pay our share of the court's expenses, and have kept in the hands of our own congress the power to say what our share shall be. Beyond that, however, we shall have quite definitely ranged America on the side of law and order in international affairs, we shall have taken a seat, albeit a back seat, in organized world society. We shall not have gained our leadership in the movement to organize the world, but we shall have got back into that procession.

COURT AND LEAGUE

Now some of my friends seem to regard this action on the court as an involvement of the United States in the league of nations. I must say that I wish that were true. I should much prefer that the United States support the court by becoming a member of the league of nations. But I doubt very much whether giving our support to the court is a step toward the league. Of course it is inevitable that the United

States should accustom itself to the fact that fifty-five nations are maintaining that machinery for conference and cooperation which we call the league. That would come whether we supported the court or not, though I think it will come a little more quickly after we have begun to support the court. But the danger is that once we have taken the action as to the court, people in America will think our duty is done, will conclude that America has made her contribution to world peace, and will sit back supinely without giving any support to the agencies of conference and cooperation which, as I see it, are indispensable. That is the danger; that is why I do not regard the court as a step into the league; that is why I insist that we shall not deceive ourselves as to the effect of our supporting the world court.

I favor the world court proposal for what it is—a proposal that the United States support the existing court which has already proved a success, agreeing that we shall pay a small sum annually—the exact amount to be fixed by our congress—for the support of the court, and stipulating that we be allowed to take part in the elections of the judges. Of course I favor going that far. But I want to see the step taken with no illusions as to its meaning, with no exaggeration of its importance, and with a realization of the small part that America is now playing and will then be playing in organizing the world for peace and cooperation.

The World Court? No!

By William Hard

I AM OPPOSED to American entrance into the permanent court of international justice,—for three reasons. First, I regard it as a sham by means of which our people are led to believe that they are making a new commitment to peace, whereas the terms of our entrance into the court contain no such commitment whatsoever. Second, I regard it as a trap through which we are to be dropped unknowingly into Europe's special wars. Third, I regard it as a de-railment device whereby we shall be shunted into being merely the little brother of Europe, whereas our true great destiny (which we are not fulfilling) is to be the creative organizers of peace in those great regions where we have special authority and special responsibility.

I will address myself to the first point first.

The country rings with the idea that if we enter the court we shall have entered peace. Nevertheless no ratification resolution for the court in the senate contains one word committing us ever to go to the court on any question at any time. We meanwhile have on our books two sets of general peace treaties, one set named after Elihu Root and the other set named after William Jennings Bryan. These treaties commit us to little, but they do commit us to something. The Root treaties commit us to arbitrating certain disputes of a "legal" nature. The Bryan treaties commit us to a

pause from war while a commission of inquiry is studying and reporting and recommending. We now have only twelve Root treaties. We now have only twenty-one Bryan treaties. There are some sixty recognized sovereign countries in the world. Among them is Mexico. With Mexico we have more trouble than with any other country in the world. Repeatedly we hover on the verge of war with Mexico. We have no Root treaty with Mexico. We have no Bryan treaty with Mexico. Does the President say that he will get a Root treaty or a Bryan treaty with Mexico? He does not. Do we ask him to try to get a Root treaty or a Bryan treaty with Mexico? We do not. We make no effort to increase the number of our peace treaties which commit us to something; but here we all are, swimming ravenously off after a nice new shining piece of peace bait which commits us to nothing. That spectacle arouses my suspicion. I see a sham in it; and, designed or undesigned, I clearly see a trap in it.

For what are the peculiar merits of this new court?

We already belong, as we all know, to one court at the Hague. We belong to the old permanent court of arbitration. Some forty-seven other countries belong to it. Every large important country in the world belongs to it. We have argued cases of ours before it under every American president from Roosevelt to Coolidge. What is the matter with this old court now? Why is the new one better? There are three differences, actual or alleged, between them. First, it is alleged that arbitration is different from justice

Substance of an address delivered before the Chicago council on foreign relations, November 14, 1925.

and inferior to justice and that therefore the old court, called a court of arbitration, is inferior to the new court, called a court of justice. I realize that this view is taken by some jurists. I point out that it is not taken by other jurists. I also point out that virtually nobody ever tries to prove this view by actually comparing and contrasting the decisions of the two courts. I have read every decision of the old court and every decision of the new court. After reading them I find myself for once in happy agreement with my dear friend, Professor Manley O. Hudson, this country's greatest arguer for the new court. Mr. Hudson says:

Arbitrations have long proceeded along juridical lines. Whether a court is arbitrating or adjudicating, it will endeavor to find a law that is applicable. An effort to balance competing interests must always be made; and that is a juridical process when followed by either an arbitral or a juridical tribunal. The procedure of the permanent court of international justice follows in broad outline the procedure before the permanent court of arbitration.

Think of that! I will now additionally quote an American who knows even more about both courts than Mr. Hudson knows about them. I will quote Dr. John Bassett Moore who was appointed a member of the old court in 1913 and who was appointed a member of the new court in 1921. Mr. Moore says:

Arbitration is, and always has been, in international law, a judicial process.

Manifestly therefore it is not this alleged difference between the two courts that leads Mr. Hudson and Mr. Moore to support the new court. To arrive at the motives of the leading supporters of the new court we must proceed further. We come to the second difference between the two courts. This difference does exist. The old court consists of an extremely long list of potential judges. From out of this list the contending nations, in an actual dispute, choose a small number of actual judges. The new court consists of a fixed bench of eleven judges and four deputy judges—fifteen in all. These fifteen decide which eleven of them or which nine of them or which three of them shall sit on a given case. Under the old court we Americans would choose, for instance, two judges; and our adversary would choose two judges; and we and our adversary together would choose the fifth judge. That method is now said to be an extremely inferior method of getting a bench. The bench should be fixed. It should be permanent. We should have to take it as we find it.

Very well! Let us get down to practice.

John Jones, having been a good mayor of Oskaloosa and a good governor of Iowa, is elected president. Let us assume—and we may do so safely—that he is no great extremist about anything one way or the other. He is an American president. He talks about great moral adventures for the United States; and, then, in practice, in all matters concerning the interest of the United States, he acts with super-eminent caution. He has before him a dispute between us and a foreign country on some really important point. It involves, let us say, immigration. It involves, let us say, debts owed to us by foreign governments. John Jones, then, let us say, braces himself to the great moral adventure of sending this dispute to arbitral or

judicial settlement. He calls in his secretary of state. He learns from him that we now belong to two world courts.

"Why so many?" says President Jones.

"Sire," responds the secretary, "do not sneer at world courts. It would be the crowning achievement of your public career if you could think up a third world court for us to spend your administration joining."

"Tell me then, O Wise Man," says President Jones, "tell me about these two courts to which I belong." The secretary tells him.

"So then," says the president, "if I go to the old court I can be sure that at least three of the five judges will be satisfactory to me and will at least be acquainted with our American points of view?"

"That is so," says the secretary.

"Now then," says the president, "what about the new court?"

"In the new court," says the secretary, "you take the judges as they lie. You have no choice."

I do not think I need to say what President John Jones will thereupon do. You know as well as I know that he thereupon will go not to the new court but to the old. This second difference, therefore, between the two courts is no advantage at all to the new court. It is positively—for us Americans—a fatal disadvantage. I will venture to make a safe prophecy. Considering that on virtually all vital international issues such as, for instance, debts, and such as, for instance, immigration, and such as, for instance, racial equality, and such as, for instance, the international rationing of raw materials, we Americans take a certain point of view and virtually the whole foreign world takes the opposite point of view, it follows that no American president will ever at any time send any dispute involving any slightest vital interest of ours to this new court of one American and fourteen foreigners. So much for the second difference between the two courts.

THE COURTS AND THE LEAGUE

I come to the third difference. This is the real one. I come now to the real fault of the old court. I come to its genuinely grievous sin. Here it is: The old court is absolutely unconnected with, and absolutely independent of, the league of nations. That is what is the matter with it.

That is why we must run from it. It doesn't belong to the new European system. Meanwhile the new court does. It is now suddenly discovered and asserted that it does not. Let me read what Mr. Elihu Root said to the committee of jurists engaged in framing the constitution of the court. Mr. Root said: "The new court will form a part of the system of the league of nations." Let me read what was said by M. de Lapradelle, of France, to that same committee. M. de Lapradelle said: "The new court can be created only within the league. It is the judicial organ of the league." Let me read what was said by Sir Eric Drummond, secretary general of the league. Sir Eric said: "The court is a most essential part of the organization of the league." Let me read what was said by M. Leon Bourgeois, of France, the first president of the council of the league. M. Bourgeois said: "The court is an instrumentality of the league The council of the

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league of nations considers the league and the court as complementary the one to the other and as being unable (as long as they wish to preserve their existence) to get along without each other." Let me read what was said by Mr. Hagerup of Norway when he reported to the league the draft of the constitution of the court. He said: "It is the first step which may lead to the entrance of the United States into the league."

The constitution of the new court was made by the league. The constitution of the new court is amendable and revisable by the league. The judges of the new court are elected by the league. The judges of the new court are paid by the league. The new court spends three-quarters of its time advising the league. And finally, if any country fails to heed an order by the court, it is for the league, under article 13 of the covenant, to compel it to heed it.

EFFECT OF THE RESERVATIONS

The new court has handled sixteen subjects. It settled only four of them itself. It had to send all the remaining twelve back to the league for settlement. It has made decisions of its own only four times. It has advised the league twelve times. Now see the situation into which it is proposed to put the United States. See what we shall be supposed to do under the Harding-Hughes reservations. We are to go to Geneva; and, whenever the league turns aside from some other duty and begins to elect a judge of the new court, we are to dash into the league chambers. I suppose the doorman will ring a little bell. At the noise of the bell we shall dash in. Then, if some delegate gets up and discusses some question not having to do with the court, the doorman, I suppose, will ring the little bell again, and we shall dash out. But we shall not dash far. We are reserving the right to have our say whenever the constitution of the court is revised. Efforts to revise it are happening all the time. So we must stay somewhere near the league chambers all the time, perhaps in an ante-room, perhaps in the belfry, perhaps in some sort of stage-lift under the floor, waiting for the sound of the little bell. When we hear it, up we will pop, saying, "We are members." When it rings to announce that Bulgaria and Greece must not fight and that all wars are to be conducted by France, down we will pop, saying, "We are not members."

Also, however, we will go to the Hague and sit in the court. There we will spend at least three weeks out of every four sending opinions to Geneva telling the league what to do or how to do it. Sitting in the court, we shall also draw our pay from Geneva. Then, finally, when some unruly country refuses to obey some decision of ours, handed down out of this new court of ours, and when the league starts in to coerce the unruly country, what are we to say to the league? Why, we are to say: "My dear fellow! I'm so sorry I helped to get you into this fix! But really now! Remember! I do love to advise you. But remember our bargain! I agree simply to sit on this bench in this court and shed my ink. When it comes to any shedding of blood or any enduring of any economic inconveniences in order to produce respect for my ink-stand, it is for you, my dear fellow, it is for you, and you alone, to provide the embargoes and the soldiers." That is what we are

to say. Since the great war, we Americans at European conferences have often been "unofficial observers." We have been ridiculed for it. Now we are asked to do something which is infinitely more ridiculous than being "unofficial observers." We are asked to be "irresponsible advisers." It cannot be done. Advisers cannot evade the consequences of their advice. You cannot join the advisory committee of a club, and advise the club, and not get into the affairs of the club. I plead for a little frankness. We anti-leaguers know that the day on which the United States joins this new court necessitates absolutely the dawn of a day when the United States will join the league. Pro-leaguers know it too. I ask them: Why not sign a joint stipulation to that effect and go to the country on it?

I come then to my third point. I have rudely called our proposed entrance into this new court a sham on peace. I have rudely called it a trap by and for the league. Pray forgive my rudeness. More is to come. I thirdly regard our proposed entrance into the new court as a means by which the American people will be disastrously de-railed from their own true national opportunity and duty of work for peace.

We are told that we must help mankind. What is meant is European mankind. Of the sixteen disputes handled by the new court, thirteen have come from the European continent and the remaining three have come from Mediterranean possessions of European countries. This court, exactly like the league itself, wears a world-wide guise but is concentrated on the building up of the new European community. All the work of the court, all the actually important political work of the league, is European. But, it is said, Europe is a feeble, witless place. We must help Europe. Well, Europe has just signed Locarno. It also, previously to Locarno, among its smaller countries, had signed several other treaties equally drastic and equally forbidding war.

LOCAL LOCARNOS

Where are our treaties forbidding war? If we cannot lie in our beds for the quivering in our limbs which bids us up and be doing for the cause of peace, why not sign a Locarno with Mexico? Why not sign some Locarnos also with countries like Nicaragua and Haiti and Santo Domingo, which so often hear the tread of our marines? Why not spread a network of Locarnos of our own over the whole of the two Americas, where we live? Why not look at the orient? In China, ever since the forties of the last century, we have had treaties giving us special rights and duties such as we have never had in any part of Europe. We have never been a European power. For many decades we have been an Asiatic power. Why not bring ourselves and China and Japan and Russia and Great Britain into an oriental Locarno? But no! We must rush to Europe. We must fail to do our duty where we are and fly to do it where we are not.

I distrust the whole of such a performance from stem to stern. I distrust totally the sincerity and the efficacy of a policy under which we leave our own spheres of influence unpacified and think we must hasten to Europe to pacify her nationalities. I am against these continuous efforts of ours to go off on a joy-ride (which we hope will be

costless) on the European buzz-saw. It cannot be costless.

Europe has recently produced many peace documents. All the important ones of them are full of two things. They brim with peace promises; but they also brim with "sanctions." That is the European idea. That is the European system. Europe is developing into a country. It intends to try to maintain its internal peace by means of peace promises backed by threats of economic "sanctions," of military "sanctions," of blockades, of starvations, of invasions, of battles. The league is backed by "sanctions." The court is backed by "sanctions." The whole league system, of which the court is an integral part, is backed and buttressed by "sanctions." As soon as we enter the court, as soon as we enter the league system, we enter the area of "sanctions." We never can tell when or where in Europe these "sanctions" will be applied. They are not meaningless. They will be used. A theory of peace through force cannot be maintained simply by bluff. There must be action to make the bluff hold. The European "sanctions" portend numerous European civil wars. If we want to increase our chances of getting into all of them, why, all we need to do is to walk through any entrance, whether we call it a political entrance or a judicial entrance, into the European area of "sanctions."

I hold with our American constitutional convention of 1787, which overwhelmingly decided that the threat of "sanctions" against sovereign states is futile for peace and

cumulatively productive of warfare. That is the old American doctrine. I continue provincially and antiquely to believe it.

I think we today stand once more at a national crossroads of choice. If you distrust the idea of "sanctions," if you share the old American principle against international systems of "sanctions," if you think that we ought to spend our time in the Americas and in the orient trying to build up an American peace system without "sanctions," if also you detest pretending that a thing is a peace commitment when it is not a peace commitment, if you detest pretending that it is not a gateway to an international organization which we have rejected when in fact it is manifestly a gateway to that organization, if you think that the people of this country (in case they go into the league of nations) should walk into it with their eyes open and not fall into it with their eyes blindfolded, if you want a diplomacy of forthrightness and not of indirection, and, above all, if you want a diplomacy which will rescue us from being the little brother of Europe, and if you want to compel among us a diplomacy which will discharge America's mission of establishing in America's own regions of authority the sanctionless international peace foreseen and foretold and desired by the Constitutional fathers of this republic, thus serving not Europe merely but the world, then vote against this world court.

Next week Dr. Morrison will consider Professor Hudson's and Mr. Hard's articles in a third article in which he will offer a constructive and reconciling proposal.

The Open Doors

By Harry Emerson Fosdick

*"Behold I have set before thee an open door,
and no man can shut it."—Rev. iii, 8.*

OUR thought this morning springs from a verse in the Book of Revelation. John was on Patmos when this book was conceived. Patmos is a convict island some ten miles long and five or six miles broad, off the coast of Asia Minor. There the hapless prisoners, marooned for many causes from high misdemeanors to Christian discipleship openly confessed, like John's, spent their days working in the mines or marble quarries and their nights in the convict huts. Save for the bare mention of the fact, John says nothing about his imprisonment, but more than one phrase reveals his hidden feeling. When he dreams of heaven he says, "and the sea is no more." To some of us that would be rather a limitation on heaven, but even we can understand how John felt, every day looking out on the encompassing ocean, the symbol of his bondage, the shining but terrible jailer which shut him on that convict isle.

I am convinced that our morning's text also represents John's reaction to his imprisonment. God says, "Behold, I have set before thee an open door, and no man can shut it." To be sure, John uses these words about one of the

churches to which he is writing, but they must have welled up first of all in response to his own experience. His imprisonment had shut doors all around his life. Doors of opportunity, happiness, and privilege had been closed, and there in his pent and shuttered experience he heard the voice divine that cried, "Behold, I have set before thee an open door, and no man can shut it."

INNER DOORS

What do those words mean if not this: that all the doors which man and circumstance could get their hands upon had been closed, but there still were doors, inner doors, that no man could shut? No circumstance could reach them; no man could get his hand upon them. They were not in this world's control. They were *his* doors, which opened on broad vistas and he could go out and come in through them and be in the spirit free though he was on Patmos and looked down upon the encompassing sea. I speak to you this morning about this inner kingdom of the soul and the doors there that God has opened and that no man can shut.

One naturally thinks of such a subject and feels its im-

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portance at a new year's beginning. We are going out into a twelvemonth when no one of us knows what will happen. Here we are this morning, a great company of people upon this wandering island in the sky without the faintest idea of what will befall any one of us before the year is done. We praise those old explorers who dared to sail unknown and perilous seas, but every day we all of us are daring adventurers. The voyage of this new year takes us into strange new places. We never have been there before. No one has ever been there before, and we do not know what will happen there.

In this situation it is important for us to see clearly that there are two sides to our lives. One side is at the mercy of man and circumstance; its happiness, its opportunities and privileges can be shut out from us. And if that were the only side, then soon or late we all would land upon some hapless Patmos, pent body and soul by the enclosing sea. Alas, with what tragic suddenness the doors do shut about some lives! But there is another side to us. It is a great gospel. There are doors in us that no man can shut. There are areas of our lives not at the mercy of man and circumstance. And all the sources of a man's liberty, independence, spiritual richness and resources lie in his uses of these inner doors that God opened and that no man can shut.

MAN AND CIRCUMSTANCES

The more a man knows about human life or reads biography, the more it is evident that here lies one of the chief differences between men. Set over against each other, for example, two powerful personalities like Napoleon and Paul. Outward circumstance treated them somewhat alike. That is to say: they both came from obscure beginnings little likely to issue in so resounding a consequence; they both rose to tremendous influence; and they both ended in prison. But there the similarity stops. Go to Napoleon on St. Helena. All the doors that man and circumstance could shut are closed around him. Are there any other doors through which he can go out and come in? None. It is a sad story, that last, mean, tawdry, quarrelsome, tinsel court of his.

But step from that to Paul's imprisonment. Once more all the doors that man and circumstance can close are shut about him. But as you watch him you are most aware of doors no man can shut. Nero had a long arm, but there were gateways in Paul's life that Nero could not get his fingers on. "Being rooted and grounded in love, strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge,"—ah! Paul, you had heard that voice, too: "Behold, I have set before thee an open door, and no man can shut it."

It is evident that this realm where our thought moves this morning is the special realm of religion. There are realms where religion overlaps other human interests. It overlaps industry and pleads as the will of God for the application of Christ's ideals there. It overlaps politics and pleads as the will of God for the working out of Christian principles in national and international relations. It overlaps philosophy and in theology endeavors to achieve

a unified and rational outlook on the universe. But this morning we are dealing with religion at its heart, its unshared and incommunicable realm where, in the inward kingdom of the soul, it opens doors no man can shut. On the street corners they will talk with you about everything else under heaven, but not about that. In the lecture halls they will speak with you of many matters of high import to society, but not about this. This is religion's specialty. And is there anything that in the long run makes quite so much difference to life? I do not see how any one can go far on this adventurous and hazardous enterprise of the human pilgrimage, seeing how much of our life is at the mercy of man and circumstance, without feeling year by year an increasing cry for inward independence and resource.

STONE WALLS

I do not want to be the slave of circumstance. I do not want to be at the mercy of man. I want inward resources that man and circumstance cannot touch. Even when ill fortune flogs me as an old tradition says they flogged Anaxarchus, the martyr, I would be able to say as he did, "Beat on at the case of Anaxarchus. Anaxarchus himself you cannot touch." Even when unfortunate circumstance rims me round I would have a freedom of the soul.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.

If I have freedom in my love
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.

This morning, therefore, I talk with you in practical and homely fashion about these inward doors of the spirit that God has opened and no man can shut.

SPIRITUAL GROWTH

For one thing, there is the door of spiritual growth. No matter what man or circumstance may do to you outwardly, you always can use it for the development of a finer character inwardly. That door of spiritual growth stands open. You can shut it, but nobody else can if you really want it open. The Roman government can put John on Patmos and ring him round with cramping circumstance, but there is one thing that the whole Roman government together cannot do. It cannot prevent John from being a better man because he is there. That John should be more patient, more fine-grained, more high-minded, more inwardly strong and courageous,—the whole Roman empire together cannot prevent that.

Do you remember from your childhood those exciting stories where the hero of the tale was almost caught, his enemies were closing in, the trap was almost sprung, and, lo! a secret door through which in the nick of time he made his thrilling exit? In later life we have seen that happen often, in ways just as thrilling and twice as true. Blindness closes in on a man's life. He has been active and energetic. Now the doors shut on every side. Avenues of action and vistas of vision close. He seems caught like a rat in a trap. And then comes that spiritual miracle before which all men

with eyes must stand with reverence and awe. He is not caught like a rat in a trap. There is an open door. Sight dimmed but insight deepened, he becomes inwardly beautiful so that, whereas once he was outwardly active, he becomes now radiant within, and men and women draw closer to him in the walk of life that they may be reassured about the reality of the spiritual life. He, too, has heard a voice: "Behold! I have set before thee an open door, and no man can shut it."

CHARACTER DEVELOPMENT

You see, there are many things in our lives that do depend upon commodious and comfortable circumstance. But there is one thing that does not primarily depend upon fortunate environment, and that is development of character. If you once get a fair start with that, you can make it grow in all environments. If the south winds blow you can let them warm your roots. If the northeast gales land on you you can let them toughen your fiber. Hardships can pass over you and leave you a better man. Bereavement can come upon you and leave you a gentler and more sympathetic spirit. Enemies can rise against you until all your friends are sorry for you, when all the time you are growing a more gracious soul, freer from the folly of bitterness and fuller of the wisdom of magnanimity. The door of spiritual growth stands always open.

Whether we take advantage of it or not depends altogether on what our major objective is: whether we are making a living or making a life. If we are primarily making a living, then God pity us! for all those doors, soon or late, can shut. But if we are making a life, if we are growing a soul, if we are seeing that the most sacred entrustment God ever gave us was our personalities to be made as fine, deep, dependable, and courageous as they can be made, then we have an open door no man can shut,—treasures in heaven, where neither moth nor rust doth consume; and where thieves do not break through nor steal.

There is another open door, the door of high thought. No matter what man and circumstance do to you outwardly, they cannot prevent you from inwardly living in the companionship of high thoughts. That door is open. You can shut it, but nobody else can if you really want it open. You have only to read the Book of Revelation to see that. The Roman empire could put narrow limitations around John's body, but it could not put narrow limitations around John's mind. Marooned on Patmos, he saw a new heaven and a new earth wherein dwelleth righteousness. He lived in a high world of great thought.

THE THOUGHT WORLD

Well, that is the world we all live in—the world of the thoughts we think. Walk up and down Fifth avenue, look at the faces, and see. You say they live in New York. How little difference that makes! Look at the faces and see the worlds they live in, as diverse as the thoughts they think. For there are disillusioned faces and flippant faces and anxious faces and cynical faces and vicious faces and strong, calm faces over which the dove of peace has brooded. And as one sees the faces he longs for a voice that could make them all hear: O, you people, what are you doing to your lives by your thoughts?

A young man came into the minister's confessional, to all outward appearance in comfortable circumstance. Really he was living in hell. He built that hell. For long years with his thoughts he had been at work upon it and now he had moved in, and with everything to live for he did not want to live at all. As I listened to him I thought of another man who was in prison, but what a world he lived in! "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Ah! Keep that door open in your lives. Make frequent journeyings through it into the world of great thoughts. Let the books of the master spirits nourish your meditations. Learn what Sir Edward Dyer meant when he said, "My mind to me a kingdom is." Go deeper; learn what Jesus meant when he said, "The kingdom of God is within you." For all around your lives today are open doors that will not always be open. You have your happy entrances and exits through them now, yet they will close. As you grow older you will inevitably grow accustomed to the sound of those doors closing shut. Happy then the man who knows how to step through a secret and familiar door within, and, behold! he stands in a great world of high thought.

There is another open door, the door of goodwill. Whatever man or circumstance may do to you, nothing can prevent you from living in undisturbed goodwill. You can shut that door, but nobody else can if you really want it open.

THE SINGLE EYE

Do you recall that verse in the Sermon on the Mount which in our ordinary versions is translated, "if therefore thine eye be single, thy whole body shall be full of light"? What does that mean? Who on earth can tell what it means with such a translation? Through that perversely literal rendering that verse has been largely lost to English-speaking Christianity, yet it is one of the truest things the Master ever said. Dr. Moffatt has given us the plain English for it: "if thine eye be generous, thy whole body shall be full of light." That is to say, if you will look upon this world with eyes that are generous your inward life will be illumined.

So the Master lived. An unnoticed woman, with shame-faced modesty, puts her slender mite into the treasury, and appreciatively he looks upon her with generous eyes. Peter, fighting an unruly temperament, makes blundering endeavors at discipleship, and encouragingly he looks on him with generous eyes. Little children are held back from him by officious followers, and affectionately he looks on them with generous eyes. A prodigal returns stained by the sin and bowed by the shame of the far country, and forgivingly he looks on him with generous eyes. And at last his enemies crown him with thorns and hang him on the cross, and, praying for their pardon, magnanimously he looks on them with generous eyes. All through his ministry they were trying to shut doors around his life, but there were some doors they never could get their hands upon. Nothing can keep any man from looking on this world with generous

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eyes if he wants to do it. And if he does do it, nothing can prevent the consequence; his whole body will be full of light.

Is there anything we need much more to learn in these embittered days? This is a very bitter world, but, thank God! I do not have to live in a bitter world. This is a world full of hate and vindictiveness and vituperation and envy and jealousy, but, thank God! I do not have to live in that world. There is an inner door—no man can shut it—through which I step into the world of magnanimity and friendship and goodwill, from which I look out upon mankind with generous eyes. That is the Christian's inward triumph, his victory over the world. No man but himself can keep him from that inward kingdom of good will where he is

Hushed by every thought that springs
From out the bitterness of things.

There is even another open door, the door of large interests. For whatever man or circumstance may do to you, they cannot prevent you from living in a world of large interests and great causes. To be sure, man and circumstance can keep you from active service for some of the causes that you are interested in. They did that with John. They cooped him up on Patmos. Was not the poignant sting of his captivity this, that he beat his arduous wings against the bars of his limitations, longing to be back again in his active service for the Christ? Yet, even so, marooned on Patmos, they could not make him live in a small world. Read the book and see. All the most important movements of his time swept through his mind. Thank God for that.

You do not know and I do not know what crippling of health, what cramping of circumstance may come to us this year, but so long as we live at all and have any minds, we can live in a great world of large interests. If you doubt it, look at Miss Helen Keller. If ever there was a life around which all the doors seemed shut, it was the life of that extraordinary woman. But see her now as one by one those inner doors have opened so that, marooned upon a narrow Patmos though she is, she lives in a great world. Those of you who know her know that all the major interests and greater causes of this exciting generation throng through her mind. She lives in a far larger world than most of the men and women who walk up and down Broadway. For a man's life is as large as his interests and no larger.

A BIG WORLD

What exciting things there are to be interested in now. Education—we call this a civilized earth, but out of every three people on the planet two people cannot read or write. Think of the work that is yet to be done for the cause of making Christendom Christian. We must do it. Christendom is the greatest handicap Christ faces. What scathing condemnation in that remark an Indian made to Dr. Robert E. Speer: "Jesus Christ is hopelessly handicapped by his association with the West!" Or consider the crusade against war. The reactionaries of America have thought that they ultimately would step on and quite crush America's better purposes to have a worthy share in building international substitutes for war. Well, we shall see. This

crusade against war is barely under way. Once more, in our generation,

He has sounded forth the trumpet that shall never call retreat. Thank God, man or circumstance to the contrary notwithstanding, no one of us needs live in a small world!

THE DOOR TO GOD

Last of all, there is the open door to faith in God and fellowship with him. No matter what man or circumstance may do to you, that door stands open. You can shut it, but nobody else can if you really want it open. That is the heart of religion—that inner door through which one steps to stand, it may be quietly, in the presence of the Unseen Friend. A woman once said to me that prayer had utterly left her life, but suspecting that I knew her better than she knew herself, I said, "Do you mean to tell me that you are not conscious of a Presence in fellowship with whom you find your peace and power?" "Why," she said, "I couldn't live without that." But that is prayer. Behind all more formal and stated methods of devotion that is prayer at its very center. As Jeremy Taylor, the old preacher, said, prayer involves frequent colloquies and short discourses between God and one's own soul.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us prayer,
And joy and strength and courage are with Thee?

IS THE DOOR OPEN?

Is that door open in your life? Is it wide open? No unforgiven sin that bars your way? No secret evil half hated and yet clung to, that trips you up when you would pass that threshold? No vindictiveness, no quarrelsome relationship with a brother man that prevents you from looking into the eyes of God? Is that door wide open? Then you know what the Psalmist meant:

Jehovah is on my side; I will not fear;
What can man do unto me?

Here, then, are five open doors no man can shut: spiritual growth, high thoughts, goodwill, large interests, fellowship with God. Is it not clear what the saints at their best have meant when they have defied the world? O world, take from me this next year what you will; these things are mine and no man can touch them. And when at last death seems to close the final door, even more manifest is the Christian's triumph. Charles Kingsley often expressed his longing for that moment, saying, "God forgive me if I am wrong, but I look forward to it with an intense and reverent curiosity." Just so! For even then he heard the word that John heard long ago on Patmos: "Behold, I have set before thee an open door, and no man can shut it."

British Table Talk

London, December 3.

THIS WEEK has been kept as a time of united prayer for missions. It is hard to estimate how many in all the churches have taken part in this spiritual enterprise. In the press no little attention was given to this cooperative effort of the churches. Dr. Glover in the Daily News, Canon Peter Green in the Manchester Guardian, an anonymous writer in the Times, and others called the readers of these papers to enter upon this task, and the Dev. "Dick" Sheppard wrote for more general circulation a defense of missionaries. The time soon will be past when the secular press will timidly ignore "missions." Today it is recognized that the missionaries are more keenly alive to the real needs of the world than others. They were awake before the rest of us. It is not so much the heroic deeds of missionaries—though these provide the best of news—that attract the reader of today. It is rather his conviction that the Christian man, if he is honest, must be set upon carrying his religion to the ends of the world. Even those who count all religion nonsense admit that a missionary faith is at least an honest faith.

The Communists

The debate on the sentence passed last week upon the communists was not very valuable. The Labor party and some Liberals accused the government of bringing the action as a political move. Most of the speakers on the Labor side disclaimed all sympathy with the communists in their political views, but most vigorously maintained at the same time their right to freedom of speech. Both sides agreed that speech became a different thing when it was directed to the doing of certain seditious acts. A declaration, for example, that no improvement could come in social conditions except by way of revolution would not make the speaker or writer liable to prosecution, but as soon as he writes an appeal to soldiers to rise in revolt and make a revolution these words transgress the legitimate limits of liberty. It was the government's case that the twelve communists had not been content to enunciate principles, they had openly incited the troops to murder. It was easy for Ramsay MacDonald to show that the present home secretary in 1912 or thereabouts had himself used language which was an incitement to rebellion. Then it was the question of Ulster which was agitating the minds of such men as Jix, to give him his most appropriate nickname. Under such conditions he had said, "Fire and be damned!" He admitted his regret, but at the same time the present secretary for India was a "galloper" in the forces designed to defend Ulster. It is these memories that add bitterness to the criticism of the government's action in prosecuting communists. But as Ramsay MacDonald and his friends last year clearly at one point were agreed that a communist editor should be prosecuted, their own protest now sounds a little hollow. The voting of course went on the side of the government. But I am afraid the affair is not ended. The communist "nice-looking young men" have been promoted to martyrdom.

Things Political

The Locarno pact has been signed and many glowing words have been spoken in praise of it. The German delegates, Herr Luther and Herr Streseman received a cordial welcome both from the crowd and in the conference. The foreign secretary is now Sir Austen Chamberlain, K. G. The knighthood of the garter is considered a very great honor, and is rarely bestowed upon anyone outside the rank of peer. It was of this honor that Lord Melbourne said that he liked it, because there was "no d—d nonsense of merit about it." Everyone agrees, however, that in the present event there has been much solid merit. Sir Austen signed the document with a pen of gold presented to him by his staff at Locarno. How much he owes to his perfect French and German it is not easy to measure. I am inclined to suspect that a statesman who can speak these languages perfectly starts with a great advantage in such a conference. A very little experience of a polyglot assembly shows how much influence comes through the gift of tongues. Such a man, for example, as the archbishop of Sweden can speak with equal ease in at least four languages, and in any international assembly he starts with a handicap in his favor. If we want to seek peace in this modern world we shall have to learn each other's languages. In this country we are very bad offenders.

It was with a certain relief we read today that in the house of commons yesterday Sir Austen declared that he could state on the authority of the German chancellor that there never was any truth in the "corpse-factory" story. It is well that the foreign secretary should once for all say that the story was not true in any respect.

And So Forth

The new canon of Westminster, Canon G. S. Woodward, is a man of strong convictions with a broad humanity. He has had a great part in Copec activities in West London. But I like also to remember that when he first went to his charge at St. Peter's, Cranleigh Gardens, he encouraged the babes and little children of his congregation to invite him to tea in their nurseries. . . . Dr. J. D. Jones gives a hopeful report of the condition of the churches as he finds them on his journeys. . . . Dr. Donald Fraser is home again for good from Nyasa-land. In his thirty years there he has seen an amazing change. He began by building a hen-house, afterwards he built a cathedral. "In Nyasaland," Dr. Fraser told my friend, Mr. H. W. Peet, "we are particularly happy in having a full cooperation of government, planters and missionary interests on behalf of the natives. All have agreed to try to carry out the proposals of the recent Phelps-Stokes East African commission, and the government has just appointed for the first time a superintendent of education to coordinate work that is going on, and is increasing the sum previously spent on education."

EDWARD SHILLITO.

The Book World

Christian Apologetics in the Orient

THE MAN who can read Charles W. Gilkey's Barrows lectures, delivered last year in twenty cities in India and now published as *JESUS AND OUR GENERATION* (Univ. of Chicago Press, \$2.00), without being profoundly moved and possessed of a deeper appreciation of the meaning of Jesus in modern life has something wrong either with his religion or with his intelligence or both. It is a delicate task to present the claims of Christianity to oriental audiences of both Christians and non-Christians with a due awareness of the spiritual values in the ancient non-Christian faiths and an uncompromising conviction of the supremacy of Jesus as the unique manifestation of God and the indispensable guide of those

who would attain to the fullest life in him. Yet there is in these lectures much more than merely courteous Christian propaganda. There is a certain quality of sympathetic and understanding approach to minds rooted in another culture and another faith, combined with an undeviating devotion to his own Christian faith. Dr. Gilkey did not go to India to tell the Hindus about Hinduism, but to tell them about Christianity and about Jesus as an interpreter of the Father. He learned much—I have heard him say so—but he remained a teacher. He is an appreciator, not a flatterer, of the east.

This same quality makes the lectures a strong presentation of the claims of Jesus to western minds which are not already committed to him. He presents Jesus not primarily as one who has told

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us things about God; and not primarily as one who had certain metaphysical attributes the proper definition of which constitutes a saving orthodoxy; but as one who had an experience with God so vivid and personal that it becomes in a measure communicable and reproducible in the lives of those who follow his leadership. God was to him not a Great Unknown, not an infinite X in the cosmic equation, but a source of spiritual energy. The emphasis of modern Christianity is not upon a metaphysical contrast between divinity and humanity, but upon a possible moral likeness between them. This moral relationship Jesus illustrated, and thereby became both a source and a channel of spiritual power.

As a suggestion to preachers, I would say that there are few books which are so well adapted to furnish an outline for a train of thought to be developed through a series of sermons.

WINFRED ERNEST GARRISON.

Run o' the Mine

BEARING the official *imprimatur* of the navy department on its cover, *OUR NAVAL HERITAGE*, by Commander Fitzhugh Green, of the United States navy (Century, \$4.00), gives a lively account of the birth and development of this fighting force. The story, couched in language for the layman, carries the record down to the present day. Apparently, Commander Green feels that the navy is and always has been handicapped by the conservatism of its higher-ups. It is something of a shock to learn from him that while Robert Fulton offered the department plans for a steam-driven battleship before the war of 1812, wind-jamming battleships were clung to until 1848! As a naval officer, the writer frankly looks forward to war in the Pacific, which he says "must come." And one ponders his statement that "seapower assures these seas to civilized hands." Who is meant? And who isn't?

After reading the collection of poems in *COLOR*, by Countee Cullen (Harpers, \$2.00) it seems more than ever plausible to hold this young Negro the most promising poet in America. Mr. Cullen has won so many poetry prizes that it is hard to list them. He will win more. There is a haunting quality in his work, placed there by his racial inheritance, which cannot be escaped. But there is beauty, too, and a certain wild exuberance. And he finds it possible to reach full expression without going outside the formal bounds of rhyme and meter.

Everybody has heard of A. S. M. Hutchinson and almost nobody has heard of his sister, Vere. But the woman who has written *THE NAKED MAN* (Century, \$2.00) seems to me a novelist far superior to the author of "One Increasing Purpose." It is a story of one man wrestling with nature; nature within and Nature without himself. It is impossible to withhold the hackneyed adjective, "stark." The smell of the mines and of the earth is in it, and the soul of a man is laid almost too bare. The

novel stirred me; I will read Miss Hutchinson hereafter before I do her brother.

It is not hard to imagine the verve with which Don C. Seitz, for years business manager of the New York World, approached the writing of his life of JOSEPH PULITZER (Simon and Shuster, \$5.00). And this spirit persists, to some degree, throughout the biography. Pulitzer nearly comes to life here, though not quite. So this is nearly a great biography. Perhaps the fault for its just missing the mark is more Pulitzer's than Seitz's. It may take a great man to make possible a great biography, and the publisher never quite climbed to greatness. As the story of an immigrant boy who mounted by new paths to power it is of value. It contains numberless hints on the making of newspapers which will be cherished by its readers from that craft. But it does not tell us as much as it should about the American that made the Pulitzer success possible, and you feel that the real Joseph Pulitzer was a good deal more racy an individual than even Mr. Seitz allows him to be.

Gamaliel Bradford has turned from the souls of men, damaged and otherwise, to display the souls of eight women in this season's volume, *WIVES* (Harpers, \$3.50). One, Theodosia Burr, really has no business in the book, for she had no significance as a wife. It is hard to see what significance a couple of the others had, even in their marital connections. But the book was worth doing, if only for the sake of an unforgettable portrait of that tragic figure, Mrs. Abraham Lincoln. This is not the most successful of Bradford's books, but there are snatches in it of real illumination.

There are two ways in which to consider *CHRISTINA ALBERTA'S FATHER*, by H. G. Wells (Macmillan, \$2.00). You may say that Mr. Wells has to write at least one novel a year. If so, this is this year's novel, and let's move along to the next. Or you may say that Mr. Wells is trying to reform the treatment of lunatics in Great Britain. If so, we do not expect to see much change in the lunacy laws as a result of his effort. Written by anybody else, the book would command no attention.

If there are years when Mr. Wells has nothing of importance to say, there are other novelists who do not speak except in the years when they feel a true creative urge. Johan Bojer is one of these. Bojer is internationally famous for his "Great Hunger" and his "Power of a Lie." His book this year is *THE EMIGRANTS* (Century, \$2.00) and it is one of the best he has written. It depicts the movement to America of a colony of Norsemen, and their settlement on the prairies of Dakota. There is an epic sweep to the unfolding tale; it makes the problems of migration and of building a new community vivid to an amazing degree. Even more remarkable is the craftsmanship which enables the writer to deal with characters by the score, and yet never fail to leave sharply etched individual portraits. There is scarcely a novelist in the English-speaking world who can approach Bojer in this feat.

PAUL HUTCHINSON.

CORRESPONDENCE

A Canadian Reader and Dr. Barnes

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with great regret that I find myself unable longer to forbear in making my protest to you as editor against the articles now being printed in your otherwise valuable paper on "Was America Deluded by the War?" by your evidently pro-German Harry Elmer Barnes. You cannot possibly take any surer course to make your paper unpopular in Canada than by continuing these articles, which are written by a man who is evidently well up in the German side of the question but who was not in the war and is yet deluded by thinking that the Germans were fighting a war of defense instead of the actual fact that she was the aggressor and she herself began the war by breaking every human international law and committing the

most unheard of crimes against defenceless women and children in Belgium and France.

From any standpoint the less said about the United States delay to enter the war it is best to keep silent. So long as the civilized world does not insist on an answer to the question, I think the press and adventurers such as the writer of these articles may well keep silent. "The British blockade practically cut off our sales of war material to the central powers and made our enormous war profits dependent upon Great Britain, Russia and Italy." That sentence covers the whole question, and for any fair-minded person furnishes sufficient food for thought, if not for a conclusion which Mr. Barnes may well leave to those who were then and are still suffering from the war and paying the bills as they mature.

I did not intend to write at so great length when I began

but must insist that you consider this as a protest from one of your Canadian readers at prejudiced, one-sided articles which tend to strain the good feelings of fair-minded persons on both sides of the line.

Ottawa, Ont.

G. I. CAMPBELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: You have forwarded to me the letters of a number of Canadian ministers, indignantly protesting against my articles on war guilt and representing them as an insulting Yankee attack upon the integrity of Canada and the British empire. I do not expect Canadian ministers to be informed with regard to historical scholarship in general, but it would seem that we might expect them to be aware of distinguished work done in their own country. It so happens that the most valuable and complete statement of revised facts about war guilt has been the work of the distinguished Canadian jurist, Sir John S. Ewart, of Ottawa. Judge Ewart agrees with me throughout, in fact in some cases going far beyond me. In particular, he presents a much more severe indictment of Sir Edward Grey than I did, and assails the Canadian government for its precipitate action in following England into the war without any scrutiny whatever of the motives or justification of England in entering the war. Professor Fay, our highest authority upon the question of war responsibility, has pronounced Ewart's book by all odds the best work in the English language on the subject. I would suggest that these indignant Canadian ministers who have written you should spend a few days in earnest and prayerful perusal of Mr. Ewart's monumental two-volume work.

I am very happy indeed to state that real Canadian scholars have shown a most commendable and intelligent interest in the revision of the old mythology about war guilt. Likewise, intelligent Canadian journalists have shown a real willingness to adjust their opinions to the facts. I published in the Canadian Forum of last July a summary statement embodying the conclusions about war guilt which are expressed at greater length in my Christian Century articles. I do not think that it is too much to ask Canadian clergymen to inform themselves about the achievements of the honest and capable men who are working in their own country to produce the same results which I have set forth in such brief and imperfect fashion in The Christian Century.

Northampton, Mass.

HARRY ELMER BARNES.

Ministers' Salaries

EDITOR THE CHRISTIAN CENTURY:

SIR: In two articles recently appearing in The Christian Century concerning the wrongness of inequality in ministerial salaries, there are points made which are well worth considering. But I have observed a complete silence concerning one all-important matter. If there is to be a pooling of salaries or equal pay for all ministers wherever stationed, must there not also be a requirement for equal preparation for ministerial work?

It is well known that to pass the candidate committee of any foreign missionary board is a real ordeal, and that to be accepted as a candidate is prima facie evidence of ability to measure up to certain standards of education and preparation for missionary work. Upon that basis, the equalization of the salaries of missionaries works very well. But is there any such condition of things in the ministry in our country? Has not your journal itself called attention to the great need for better preparation of ministers for their work, and have we not learned of hundreds of men now in the ministerial ranks whose education is hardly more than elementary?

Does brotherliness require that a man who has deliberately subjected himself to strict mental discipline as a preparation for the most wonderful work in the world, and has spent time and money and sacrifice in the effort to become the very best minister he can be, is to be asked to divide his income with another who, as in some instances, was unwilling to apply himself to the work of rigorous preparation? Or more concretely, is a Gilkey or a Cadman to be thought unkind or unbrotherly if he is receiv-

ing a salary far and away above that received by some minister who proceeded upon the theory that the ministry did not require much in the way of preparation? Under present conditions, does not the proposal mean subsidizing unpreparedness?

Ames, Ia.

R. M. SHIPMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the many stimulating contributions to your publication, M. H. Marvin's article relative to salaries is one likely to arouse an almost universal interest. It seems that several of the letters in your correspondence section pertaining to the article in question reveal the fact that their authors missed Mr. Marvin's main point. Certainly one would not accuse Mr. Marvin of communism. As I understood his thesis, he certainly did not advocate the placing of a premium on mediocrity in the ministry. His question still stands unanswered. There is no escape from the conclusion that if salaries are an indication of real worth then we might well question the advisability of continuing the small church pastorates. Is it Christian to discriminate against the small churches as a class? Is it possible that Mr. Wild intends to suggest that the small churches should have the "mediocre ministers"? At present, it appears that the determining factor in salary question is the size and wealth of the church.

In my own church, Methodist, the minister has no contractual relationship with his church. He is entirely at the mercy of the local church. If at the end of his tenure of office, the ending of the conference year, there is a deficit in the salary, he has no claim for that which remains unpaid. Thousands of ministers in small charges have failed to receive that which certainly belonged to them. In other words, they were penalized for being in those small charges! The thing to do, therefore, is to get out of the small charge! The dangers of professionalism and of a bought-pulpit are very real dangers. Those dangers will certainly not lessen as long as the present salary system continues.

Some time ago I heard an illuminating remark from a bishop of my church. Someone was complimenting him because of the fact that "little preachers" were free to approach him. His reply was: "Before God, there are no little preachers among true preachers." It will do to ponder.

Bellevue, Tex.

E. G. HAMILTON.

"Likelihoods and Forms of Hope"

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Tucker asks whether the churches mean it. He drags out a long list of resolutions adopted by these churches of ours, he holds them up to the light, and asks of what stuff they're made. Mr. Tucker, for instance, speaks of the California Congregationalists who made faces at war, and smiled at the secretary of the navy with his little tin sword. He speaks of the Baptists who protest about Japan, and spend their time spanking Harry Fosdick. He speaks about the Methodists, who passed brave resolutions about the war system, and suggests that the Methodists have done nothing about it. He asks, Do the churches mean it?

The answer is, No.

Churches mean nothing, for there are no such things as churches. Mr. Tucker's point is pretty largely aside from the mark. He knows that a million people do not adopt resolutions unitedly and stick by them unitedly. A few get together, and prepare resolutions. They stir up interest. They propose them to the picked crowd in national gatherings assembled. The resolutions are adopted by a majority, with a minority feeling very badly indeed. That majority may or may not represent the majority of the churches. It probably does not. Is the resolution therefore valueless? It is not. Let Mr. Tucker study Shakespeare, "It never yet did hurt to lay down likelihoods and forms of hope."

Majorities have no power over minorities. As a Congregationalist I would guard the right of those who are so minded to think that Curtis Wilbur is a great and a wise man. We have styles amongst us. So have you, Mr. Tucker. You have some who think that Harry Ward is a prophet. You have others who think that God speaks through the majority vote of the house of

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bishops. Why expect everyone to say their prayers looking towards Jerusalem?

There is gloom enough, without the indiscriminate gloom of Mr. Tucker's remarks. And if he thinks that these resolutions amount to nothing, let him get out into the churches of all orders, let him look up the lonely liberals in pulpits where liberalism is not easy, and let him see what sources of courage these church resolutions are.

"It never yet did hurt to lay down likelihoods and forms of hope." It does hurt to say that dreams are useless.

Boston, Mass.

HUBERT C. HERRING.

THE SUNDAY SCHOOL

Lesson for January 3. Lesson text: John 1:1-5, 10-18.

The Fact of Christ

SHALL we accept the fact of Jesus at once, or must we account for that fact? Wrangling over the "how" of Jesus men have overlooked the "fact" of his reality. In London I found a most delicious and health-giving whole-wheat bread called "havis." In taste it was delicious; in power to sustain and promote life it was unexcelled. I ordered it and ate it with joy and thankfulness. That was accepting the fact of "havis." It would have been very interesting to have gone to the bakeries and to have found out precisely how it was made, of what ingredients compounded and how the elements were mixed in its composition. But, being a practical man, I enjoyed the bread and did not investigate its scientific process.

There have been hours when I have not been interested intensely, in the "how" of Jesus. In those hours one inquires into God's fatherhood, into how much of Jesus was human and how much divine, into the mystery of his particular birth, into his relation to his times, into his oneness with God. Interesting and valuable such quests, but decidedly secondary to the fact of his historical and spiritual reality. He is the bread of life; he is the food of the soul; I accept the fact and keep my mind open to learn about the "how" of his existence. However, when we honestly seek to account for him let us sweep all prejudice out of our minds and let us eagerly endeavor to find the exact truth, casting aside mere phrases and medieval formulas.

It is probable that the writer of this book was trying to state Christ in terms familiar to the Gnostic school. If such men loved to talk about the "word" or "logos" (the agent which God sent to interpret himself to men) then the writer would have them know that Jesus was that logos. He became flesh, dwelt among men, demonstrated God to men. This is the vital point in the entire discussion and here we all agree: *Jesus did have more of God in him than any other person who ever walked this earth; he was an object lesson of God.* It is good to agree upon this one essential fact; let us rest the case here.

What did men see when they looked upon Jesus? The

writer's answer is remarkable, they saw "grace" and "truth." Jesus was the incarnation of loveliness and truth. Strength and beauty combined perfectly in him. He was gracious, not polite only. He was grandly sincere. He was winsomely wholesome. He was at once brave and tender, powerful and simple, wise and understanding. He drew men and women to him by his attractive goodness. He deeply satisfied their longings. He was "The life." Moreover, he was "The truth." Where will you find truth if not in him? Mathematical truth cannot feed your soul; you demand truth in life, and you seek all of the biographies in vain until you come to Jesus, and there you find it. He dwelt among us full of grace and truth. Deeply analyzed, all of our seeking comes to that; it is grace and it is truth that all the world is seeking. Every scientist in his laboratory; every philosopher in his study; every youth in his expressions of himself; every business man in his deals, is seeking for that fuller life, which, understood, is grace and truth. The men and women whom we most admire possess most of these sublime elements, and because Jesus possesses them at the nth power we admire and love him most.

Does any man among us believe in salvation without character? Jesus' value to us lies in his ability to change us into his likeness. We are saved as we become like him. Jesus succeeds when he wins and woos us into imitation of his grace and truth. His spirit steals into our souls; profound love for him induces imitation of him; we become like him. We grow up into him in all things; we become new creatures. That is the culmination of the process of salvation—to become like him. It is not enough to enshrine him in our creeds. It is not sufficient to sing his name in worship. Nothing less than sincere imitation will do, and that is difficult. When Jesus was on earth he was so positive that men either loved or hated him—and still that is true. Men are either for or against him. With my whole heart I accept the fact of Christ and live in him. The glory of his grace and truth holds me.

JOHN R. EWERS.

Contributors to This Issue

HARRY EMERSON FOSDICK, minister Park Avenue Baptist church, New York city; professor of practical theology, Union theological seminary; author, "The Meaning of Prayer," "The Meaning of Faith," "The Modern Use of the Bible," etc., etc. Dr. Fosdick was chosen in the poll of protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the final sermon in the series.

MANLEY O. HUDSON, professor of international law, Harvard university; formerly a member of the secretariat of the league of nations; trustee of World Peace (Carnegie) foundation.

WILLIAM HARD, journalist, Washington, D. C.



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Christian Endeavor Leader Launches Radio Service

Dr. Daniel A. Poling, the new president of the Christian Endeavor society and associate pastor of the Marble Collegiate church, New York city, has begun a new type of Sunday afternoon service. Young people are invited to gather to listen to addresses on forms of Christian service, at the close of which Dr. Poling answers questions concerning problems in life work and forms of personal evangelism. These meetings are not only attracting large audiences of young people to Dr. Poling's church in New York, where they are being held, but by means of the radio they are reaching a much larger audience. Responses have already come from more than 800 towns in 30 states, from 4 foreign countries and even from ships at sea. Dr. Poling says that he hopes that from this new form of service there may be raised up a large body of individual volunteer personal workers in all parts of the country.

Negro Track Star Turns Y. M. C. A. Secretary

De Hart Hubbard, Negro athletic marvel of the University of Michigan, is to become junior secretary of the 9th street branch of the Cincinnati Y. M. C. A. after his graduation next June. Hubbard holds the world's record, at 25 feet, 10 3/4 inches, for the broad jump, and was one of the outstanding figures at the last Olympic games. He will spend most of his time in work among Negro boys, and in organizing boys' clubs among Negro churches.

Disciples of Cleveland Dedicate Home for Children

The new building of the Cleveland Christian home for children was dedicated Dec. 6. In a beautiful structure of colonial design it will be possible to accommodate 100 children, all the equipment being of the most modern kind. The babies' department is said to be the only protestant home for infant orphans in the city. A gift of \$50,000 from the golden jubilee fund of the Ohio Christian women's board of missions; of \$30,000 from the estate of the late Albert R. Teachout; of \$30,000 from the Knights Templar, and of more than \$100,000 from the Disciples churches of Cleveland, made the new home possible.

Women's Boards to Discuss World Peace

The federation of women's boards of foreign missions of North America will be in session at Atlantic City, N. J., Jan. 9-11. The subjects to be discussed will be world peace, interracial relationships, the present situation in China, industrialism as it affects work for women and children, and the contribution of youth to the world enterprise. Among the speakers will be Mrs. E. H. Silverthorn, Mrs. Thomas Nicholson, Mrs. Robert E. Speer, Mrs. Charles K. Roys, Mrs. Daniel J. 1614

Fleming, Miss Mary Dingman, Mrs. Katherine Eddy, Miss Margaret Burton, Mrs. J. H. Warnshuis, Mrs. F. G. Cook, Mrs. Carrie Chapman Catt, and Miss Grace Yang.

Lutheran Missions in Africa Showing Steady Growth

Missions conducted by the Lutherans in Togoland, west Africa, show a remarkable increase in membership covering the last decade. In 1914 the baptized membership among the Ewes was reported as 11,862. In 1924 this had risen to 23,980. The communicant membership also doubled during the same period. The number of church schools grew from 88 to 153. The North German missionary society has recently taken over the con-

trol of missionary work in Togoland, which before the war was a German colony.

Twenty-five People Make a Sufficient Congregation

How large does a congregation need to be in order to make it worth while to keep a church open? This question seems to have been agitating the little town of New Fairfield, Conn. Attendance at the Congregational church in that village has been dwindling until finally it was announced that unless there was a congregation of respectable size present on the first Sunday in December the church would be closed, at least for the winter. Rev. J. Ruskin Howe, of Danbury, Conn., was brought in to preach at the test service,

Says Church Hierarchies Plague Country

SO LONG as the city population of the United States looks with unconcern upon the life and labor and religious needs of those who till the soil, and so long as competing religious denominations fail to unite their efforts to give the rural population adequate religious and social attention, there is danger of the American farmer slowly sinking into peasantry, Dr. C. J. Galpin of the United States department of agriculture told the international association of agricultural missions at its annual meeting held recently in New York.

"The rural church has been ground to powder between upper and nether millstones," said Dr. Galpin. "Youth are growing up and going pagan to cities from farms which in times gone by sent their quota to cities dedicated to God. It is as plain as the nose on a face, that as the farm communities decline into paganism, they sow the wind; and the cities reap the whirlwind. This is the second basic fact why America must place the rural church back in its role of conservator of the headwaters of religion. It is a policy of suicide for the city to pursue a plan of cold apathy in regard to rural people and the rural church. Rather, it behooves the American hierarchies to pay attention—not some little spasmodic and spectacular attention, as they do to the American Indian—but a constant momentous attention to formal religion in the country. To save the city and to save the city church, they must save the rural community. Now what is our part?"

CITIES REAPING RURAL PAGANISM

"Surely the protestant church in America is not well, when the rural flock among fifty millions of our people is broken up and broken down into so many unsheltered huddles and the wolf, too, biting at every flank,—all because our protestant sectaries will not pool their prayers and consolidate their power. Waste. The luxury of individual superiorities. High virtue preening its superior formulas of one sort or another; preening its superior

historic authenticities. Stubborn hierarchies, sitting tight in the comfort of superior virtue and good conscience, unwilling to lift a little finger to save from pollution the sources of population and of religion. Comforts of a defensive virtue and a good conscience held by virtuous officials,—boards, committees, secretaries, superintendents, presidents, bishops, clergy, lay delegates. Not vice; not graft; not crime; not the whited sepulchre; but sin,—sin just the same—the refined sin of inflated superiority, holding righteously aloof from joint battle against the devil.

FAULT OF CHURCH

"If the American farmer slowly sinks into peasantry, through national unconcern; if the rural church sinks and goes down with him; it will be due, in my estimation, to the sickness of the American church; it will be a case of national decline due to the temporary eclipse of religion. It will not be at base a case of bad economics or bad politics. The aristocratic superiorities of a dozen righteous cults,—all so near alike that God himself is not supposed to tell them apart—will have brought on the doom.

"Religion is the only lantern I know in this twilight world. It may be sometimes a smoky lantern. It may be hidden under the jacket of some very ordinary person. I shall not live to see the new day for the rural church; but that new day will come. I do not believe the American farmer will sink into peasantry. I believe a prophet will arise, who, warming all hearts and bringing to the point of ignition the dormant love of men for men, for just plain men, will build upon the facts of this generation and upon the insight of this intellectual era; and the rural church will rise to distinction. I do not expect to see with my own eyes your sects and mine—all very haughty cults indeed—joining their resources under a single battle cry against the devil; but I do not doubt for a single instant that it will one day come. Otherwise the devil wins."

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at which twenty-five persons, the largest congregation in months, assembled. It is announced that this attendance is considered large enough to continue the work of the church for the present.

Birthday of Phillips Brooks Marked in Boston

The ninetieth anniversary of the birth of Phillips Brooks was made the occasion of a special service of commemoration at Trinity Episcopal church, Boston. This was the church in which the great preacher had his most famous ministry. Dr. George A. Gordon, who was one of the intimate friends of Brooks and pastor of the Old South Congregational church, Boston, preached the anniversary sermon.

Universalists to Build Church At Nation's Capital

The board of trustees of the Universalist church has approved a proposal for the erection of a church building to cost \$400,000, in Washington, D. C. The new church is planned as a national memorial for the denomination and its cost will be raised from gifts made

throughout the country. Work will probably be begun in the spring.

Straton and Darrow Will Match Ignorance

It is announced that Dr. John Roach Straton, of New York city, and Clarence Darrow, of Chicago, will debate the subject of evolution. Nobody ever accused Dr. Straton of knowing much about modern science, and after his debate with Bishop McConnell Mr. Darrow will hardly claim to be much of an authority in that field. It ought to be a weird debate.

Converts to Unitarianism Speak at Keokuk

During November a mission was conducted in the Unitarian church, Keokuk, Ia., in which every speaker was a Unitarian minister who had formerly been in the ministry of some other denomination. Dr. Curtis W. Reese, of Chicago, who opened the meetings, was once a southern Baptist. Dr. George R. Dodson, of St. Louis, was formerly a Disciple. Rev.

Lon R. Call, of Louisville, started as a northern Baptist. Rev. Hugh Robert Orr, of Evanston, Ill., was a Methodist. Rev. David R. Williams, of Chicago, was a Congregationalist. And Dr. Arthur L. Weatherly, of Iowa City, Ia., came into Unitarianism by way of the Friends and the Congregationalists. Another unusual feature of the meetings was the participation of the city Y. M. C. A. secretary, the president of the Keokuk school board, the vicar of the church of St. Mary the virgin, and the Congregationalist and Disciples ministers.

Hiram College Adds to Financial Support

President Miner Lee Bates, of Hiram college, Hiram, O., marked the 75th anniversary of the founding of the college, which fell on Nov. 27, by announcing that the anniversary fund campaign had brought \$1,250,000 to the coffers of the institution. This will take care of all indebtedness, provide \$600,000 additional endowment for teachers' salaries, and build a science building and gymnasium.

Veteran India Missionary Dies

Rev. C. P. Hard, for many years a missionary of the Methodist church in India, died at Zion City, Ill., on Dec. 12. Dr. Hard was greatly interested in journalism as a method of religious propaganda, which may account to some extent for the distinguished place which his son, William Hard, has come to hold in the field of American journalism.

Buddhists of Far East In Conference

Tokyo witnessed another evidence of the awakening zeal of large portions of Buddhism when, early in November, 500 delegates came from China, Korea, Formosa and Japan for a far eastern Buddhist conference. The sessions lasted for three days, and plans were discussed for an active propagation of Buddhist doctrine throughout the world. Much attention was given social problems. Methods which Christian bodies have used with success are to be employed increasingly by these Buddhist bodies.

Mission Boards Approve Proposals for China

In The Christian Century for Oct. 29 there appeared a digest of the resolutions adopted at a meeting of mission board executives held in New York city, advocating the end of extraterritoriality and the toleration clauses in China. This was an unofficial meeting, and the course of action there recommended has since then passed from one American missionary society to another, seeking official endorsement. The International Missionary council under date of Dec. 1 thus summarizes the actions taken to date: Schwenkfelder board approved, Oct. 9; American board approved, Oct. 13, and at its annual meeting held in Washington in November adopted far-reaching resolutions covering the whole question of relations with China; Lutheran board of Minnesota, approved, Oct. 13; Woman's board of the Congregational church approved Oct. 19; Evangelical church missionary society approved; American Bap-

Dr. Hough Lectures on Preaching

DR. LYNN HAROLD HOUGH, of the Central Methodist church, Detroit, gave his annual course of lectures on preaching at Drew theological seminary, Madison, N. J., Dec. 1-3. Dr. Hough, who has been special lecturer in preaching at Drew since 1920, chose as his general theme this year, "The Dilemmas of the Preacher". The subjects of his lectures were: "The Luncheon Club and the Altar," "The Living Room and the Study," "Organization and Prophecy," "Diplomacy and Character," "Discipline and Inspiration."

ROTARY AND THE SANCTUARY

In his opening lecture on "The Luncheon Club and the Altar," Dr. Hough introduced the first of several dilemmas which modern ministers are facing. In stating the difficulty of reconciling apparent contradictions he said that the preacher of today must answer many perplexing problems not by the word "either" or the word "or" but by "both." In the life of Jesus we find repeatedly baffling antitheses and a harmony of contradictions. The Christian minister must also combine conflicting attitudes and resolve perplexing and puzzling dilemmas.

The minister must adjust himself both to the luncheon club, that incarnation of the democratic spirit of American thought and fellowship, as well as to the brooding and seminal silence of the altar. Over against the boisterous, intense, and passionate side of life expressed by the American luncheon club must be reconciled what we may call the altar side of life, which sees that the moving powers of the world are born in silence and knows the meaning of that sublime sentence: "Be still and know that I am God."

Dr. Hough selected as a second dilemma of the preacher the claims of the living room as opposed to those of the study. He cautioned the students against spending undiluted hours with everyone

in their parishes. He said, "Everyone in the parish has a right to unlimited amount of time for actual spiritual service, but one ought to have a sense of the economy of time. A minister who is careless about the expenditure of time in his pastoral calls is apt to become a peripatetic instrument for the gathering up of the gossip of the community, or, to use another figure, a busy bee of gossip gathering a bit of honey from every flower on the roadside. The minister must never forget that he has to maintain high standards of conduct, and his aim must be to elevate his people to those standards. If we fail to transform the living room, the living room will transform us."

DIPLOMACY AND FRANKNESS

In speaking on the relation of diplomacy and character, Dr. Hough stressed the point that the best kind of honesty and sincerity is that which is touched by the proper kind of diplomacy. "The person who prides himself on being blunt and outspoken is not only a foe to himself but to the church as well," he said. "The great diplomats in noble and spiritual things have strangely enough been men who could bring about an astonishing combination of diplomacy and frankness. But let me make clear that the thing which is going to save you in that kind of diplomacy is to be doing it for someone else. It is highly dangerous if you are doing it for yourself."

In his last lecture on "Discipline and Inspiration," Dr. Hough gave as an ideal of scholarship for ministers the ability to stand at the meeting place of learning, the crossroads of scholarship, and relate the facts and conclusions of history, philosophy, literature and sciences to the Christian gospel. Dr. Hough prophesied the time when Christ will be given preeminence in all things, when chemistry, physics, history, mathematics, philosophy and literature, all would speak of him.

tist society adopted resolutions expressing a general sympathy with Chinese aspirations and deprecating any use of force in China, Sept. 17; United Christian missionary society approved, Oct. 27; board of Free Methodist church, approved, Oct. 22; Presbyterian foreign board adopted resolutions of similar intent, Nov. 16; board of Reformed church approved; board of church of God approved, with the exception of a part of one paragraph; Seventh Day Baptist society approved, Oct. 21; United Brethren society approved; Methodist foreign board approved, with added paragraphs, Nov. 15; general convention of the Episcopal church adopted resolutions calling for complete reciprocity in relations between China and other nations.

"Bishop of Wall Street" Dead

Dr. William Wilkinson, known throughout New York city as the "bishop of Wall street," died recently. More than 2,000 persons from the financial district filled Trinity church for the funeral. For years Dr. Wilkinson, who was a member of the Trinity church staff, had preached every noon in front of the sub-treasury building. Prominent figures in the financial world, including the vice-president of the New York stock exchange, the head of the Federal Reserve bank, and Judge Gary, acted as pallbearers.

Thinks He Only Looks Like a Bishop

The Antidote, Roman Catholic monthly issued in the interests of Anglican re-

union with Rome, is quick to seize on any signs which seem to point toward

that consummation. Hence, it reprints with joy a picture of the Episcopal bishop

Presbytery for Court and Outlawry

THE PRESBYTERY OF CHICAGO, at its meeting of Dec. 14, adopted a resolution calling for American adherence to the world court under the provisions of the so-called "harmony program." The resolution was introduced by Rev. C. B. Swartz, pastor of the First Presbyterian church of the city, and was debated at great length.

WOULD OUTLAW WAR

"Whereas, in the spring of 1924 the presbytery of Chicago, impelled by the teachings and spirit of Jesus Christ, endorsed the proposal that the United States take a speedy initiative for the outlawry of war, which resolution proved to be the forerunner of a similar resolution passed a few weeks later by our national body, the general assembly, meeting in Grand Rapids, Michigan;

"And whereas, the presbytery of Chicago notes with deep satisfaction and gratitude the coming together this past summer of the outstanding leaders of the two great groups of peace advocates, heretofore in conflict, by the adoption of the outlawry of war harmony peace program, which provides for the immediate entrance of the United States into the world court, but provides further that its adherence to the court shall be permanent only if within five years after such adherence the nations signatory to

the court have agreed by general treaty to outlaw war as an institution for the settlement of international disputes;

"And whereas, the presbytery of Chicago is profoundly stirred by the fact that the President and senate of the United States now have a providential opportunity through the medium of the world court, to lead in a movement to outlaw war for all time and thus redeem the promises and hopes developed and sustained during the great war;

"And whereas, the presbytery of Chicago is convinced that the other nations of the world would welcome such action on the part of the United States and gladly respond thereto:

WOULD ENTER COURT

"Now, therefore, be it resolved, that the presbytery of Chicago strongly urges that the United States forthwith become a member of the world court providing that its permanent membership be conditional upon the signatory nations uniting in a general treaty to abolish and outlaw war as an institution for the settlement of international disputes.

"And be it resolved that a copy of this resolution be sent to the President of the United States, Senator Borah, the members of the foreign relations committee of the senate, and the senators from Illinois."



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of Albany, N. Y., which appeared recently in the American Church Monthly, and remarks: "Truly he looks every inch a Catholic bishop, and although he may be a long way removed from what actually constitutes a Catholic bishop, as St. Peter and his successors have ever defined such an one to be—his picture serves as an outward and visible sign of that metamorphosis which has taken place in the minds of some Anglican prelates at any rate, and is one of the straws upon the surface showing the drift of the Anglican ship towards its ancient moor-

ings." Which is rather dubious encouragement.

China's Intellectual Leader Disgusted by America

From Wuchang, China, comes a report to the Churchman of a lecture delivered at Boone university, Episcopal institution there, by Dr. Hu Suh. Dr. Hu is the most influential intellectual in China today, and was, more than any other person, responsible for the outburst of what has been called China's literary renaissance a few years ago. He stated that

the missionaries of the present are not willing to take the chances that were run by those of earlier days, and do not iden-

Pacifist Churches Reaffirm Testimony

THREE of the principal pacifist churches of the United States, the Quakers, the church of the Brethren, and the Mennonites, recently held a united conference at Wichita, Kan. Plans were made for joint regional peace conferences to be held throughout the country, for special Sunday school lessons on peace, for giving encouragement to publishers of school textbooks who will give more space to subjects treating international understanding and goodwill, for supporting college courses on international relations and peace, for various means of public propaganda, and for supporting the national council for the prevention of the war. Further conferences of these churches were projected.

REPUDIATE WAR SYSTEM

The conference, in the name of the three churches, reaffirmed "our repudiation of the whole war system and our faith in 'the more excellent way' that is in Christ. We declare:

"War on any ground is utterly abhorrent to him who is living in the spirit of Jesus Christ; and it is impossible for him when in that spirit to kill one for whom Christ died.

"Education that promotes goodwill between nations, races and classes is our duty through home, school, church and every available agency.

"Military training in our high schools, colleges, and summer camps under the national defense act of 1920 is militarizing the thinking of our youth and should be abolished.

"Conscription, compulsory military training, and the interpretation of the oath demanded of applicants for citizenship as an oath to bear arms conflict with the right of private conscience which is inalienable whether in peace or in war.

FOREIGN POLICY

"The foreign policy of our country should be the consistent expression of fairness, friendship and cooperation in relation to all nations, large and small, and such cooperation should be organized through such institutions as may be necessary.

"We recommend that a peace committee be organized in every local church of the various groups here represented. That a full-time secretary on peace be maintained by each group represented in this meeting."

Our Clergyman Will Appreciate This Gift!

WHAT Christmas gift shall you select for the Pastor of your church? What gift will best express your own thoughtfulness and be sure to be deeply appreciated by him?

Nothing is more important for a man in charge of a congregation than a sound, impartial knowledge of the great public questions of the day. Only the Pastor so informed can help to mould the opinions of his hearers.

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"The Stockholm Conference on Life and Work," by William Adam Brown; "The National Cathedral of the Protestant Episcopal Church;" "The Changing Near East," by John W. Mason; "The Way to Disarmament," by Hamilton Holt; "The New Era of Peace in Europe," by Frank H. Simonds.

Edited by Dr. Albert Shaw

Under the distinguished editorship of Dr. Albert Shaw, THE AMERICAN REVIEW OF REVIEWS has assumed a commanding place among contemporary magazines. To quote from a letter written to Dr. Shaw by Charles F. Thwing, LL.D., D.D.:

"The future historian of American and of world life will find no richer material, both of fact and of judgment, than is given in Dr. Shaw's 'Program of the World' of each number. These pages have breadth, yet definiteness of touch. They give interpretations, as well as facts. Your contributors are good and their contributions bear light. But, really, you are the master."

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Bishop Warren Candler - - - \$0.75

Bishop Candler in his characteristic, lucid and entertaining style gives one of the special Christmas pulpit stories. Every Christian reader will find the pages of this little volume brimming with inspiration and good cheer. It would be difficult indeed to surpass this as a gift for Christmas time.

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tify themselves with Chinese life as did their predecessors. Moreover, he declared that the element of religion should be omitted from all educational work, since it had no value for life. When questioned as to where he got this impression

of religion, Dr. Hu referred to his experiences in America between 1914 and 1917, when he said that he found war hatreds in full possession of the people. "I was disgusted!" was his curt summary. Anti-Christian agitation began in the school in which Dr. Hu teaches.

Chicago Y. W. C. A. Receives Princely Gift

The Young Women's Christian association of Chicago has been given a home for young women by Mr. Cyrus H. McCormick and his sons, in memory of Mrs. McCormick. The building, which will be

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Cabot Proposes Clinical Year for Ministers

DR. RICHARD C. CABOT, widely known physician of Massachusetts, and the author of "What Men Live By," a book which has sold by the tens of thousands of copies, has been watching, as an interested bystander, the training of Christian ministers in American theological seminaries. He has come to the conclusion that most seminary students would be immensely helped in their later ministry if they could have a period of actual training, in asylums, hospitals, almshouses, and similar institutions, in which, in company with their faculty instructors and competent medical men, they experimented in establishing contacts with needy persons, and learning how to advise them.

EXPERIMENT IN CAMBRIDGE

The dean of the Episcopal theological seminary at Cambridge, Mass., made it possible for Dr. Cabot to present his point of view to the students there. Accompanied by Dr. Alfred Worcester, of Waltham, Mass., whom Dr. Cabot speaks of as "the best practitioner of medicine I have ever known, because he is a Christian," Dr. Cabot met a group of students weekly for two hours and talked over such topics as: Visiting the sick; attendance upon the dying; consolation of the bereaved; advice as to marriage and parenthood; the opportunities and privileges of visiting aged people; sex problems; praise and blame; misfortunes and the ways of meeting them; delinquency in children and adults; the problem of alcoholism; the problem of the neurasthenic; insanity and feeble-mindedness; the art of conversation and the avoidance of gossip; the differences of men and women; race traits and race psychology.

Dr. Cabot feels that he has but made a beginning, but in the Survey for Dec. 1, in one of the most stimulating magazine articles to appear in that stimulating periodical for a long time, he outlines the sort of a clinical year which he feels should be a regular part of ministerial training. What he has in mind, Dr. Cabot says, is "not a medical year or a sociological year, but a year of practice in applying their religious beliefs in the attempt to encourage, to console, to steady human souls and to learn from them as well as from failures in attempting to help them. In his parish the young minister may fear to intrude upon the problems of his parishioners. But no one need fear to intrude in an almshouse if he goes there with the sincere desire to bring a little companionship and cheerfulness into lives that are often very lonely and depressed. Visitors to the old people in the almshouses, to the sick in hospitals, to the insane in asylums, are sorely needed.

"I will not say that theological students can do no harm in these places. But I am confident that they can do as much good and as little harm as medical students now do in such institutions, and that, like medical students, they can learn there some of the essentials of their profession.

LEARN ESSENTIALS

"I have said that if this 'clinical year' for theological students is established (as I am convinced it ought to be) as a regular part of theological training, the students should be supervised by their own theological teachers (as well as by the hospital authorities) in the institution. They should have (as medical students have) a chance to watch their teachers doing the thing which they (the students) need to learn: talking with patients, tackling difficult personal problems and often failing. Medical students see their teachers grapple with a difficult medical problem and often fail to solve it or make a mess of it. This is good both for teachers and for students. They see their teacher's patience, his courage, his ingenuity, his tact tried, hard pressed, struggling; sometimes splendidly successful, sometimes a flat failure. Medical students see all this. Theological students will see it when their teachers take their proper place (one of their proper places) in the difficult wrestle of personal relations. Their labors in another of their proper places—in the theological seminary, its lecture rooms and chapel—will then be multiplied many times in value. For with the experiences of the hospital, the asylum, the almshouse, held in common memory by students and teachers who have faced them together, the lecture, the sermon, the prayer will be enormously enhanced in educative power.

TEST FOR TEACHERS

"It will be a searching trial for the teachers, but those who come through it will be raised to a higher level, both of spiritual life and of teaching. I know what it is to talk over with students in the quiet of the classroom the problems, often spiritual ones, into which we have put our best strength to solve together in the clinic. Often one thinks more clearly when one gets away from the bewildering onslaught of sights, sounds and smells, from the hopeless discouragement written on the face of a chronic sufferer or the profusion of sophistries fired at one by the hard pressed sinner. Then, after taking counsel with one's students in the lecture room, a better plan of action is evolved and one can go back to the clinic with them next day better armed to meet the ancient foe."

Facing 1926—

WE ALL—laymen, pastors, youth and elders—are lured by new hopes. Whatever the past year brought, whatever it lacked, the New Year will make all better. The New Year brings new problems, but it brings also new help for the solving of these problems. At the beginning of 1926 many new books are announced. Here are five important books that carry high and inspiring messages for alert minds and hearts:

A great book on Christianity:

The Reasonableness of Christianity

By D. C. Macintosh (\$1.50)

Note what "The Listener" says of the book:

"With the close of the author's chapter on 'Providence,' I found my emotions so stirred that I simply could not read further without giving myself time to reflect on the way Dr. Macintosh had lead me. . . . Closing the book, I gave rein to my thoughts. And the thing that kept coming back again and again in my reflections, was the wish that every preacher in America might read this masterful work, for the undergirding of his faith in the reality of the Christian gospel. I think I am as much impressed with the modern preacher's lack of faith and his confusion of mind, as with the modern layman's spiritual difficulties. I know so many preachers who are sore beset with doubts, whose inner struggle with the implications of modern science their parishioners do not dream of, and who pray with wistful bafflement for a faith great enough, not only to provide them with a gospel for others, but sufficient to save their own souls. Such men should read Macintosh. And if any reader does not thrill with the logic and the insight of this chapter on providence, I miss my guess."

A great book about Christ:

Jesus and Our Generation

By Charles W. Gilkey (\$2.00)

Here is the long-awaited volume containing Dr. Gilkey's series of "Barrows Lectures," delivered successively in six chief student centers of India: Bombay, Lucknow, Lahore, Calcutta, Rangoon in Burma and Madras. Forty thousand people heard these lectures and many thousands of Christians in America will read them with something of a thrill in the satisfaction that Jesus has been preached with such winsomeness and effectiveness to India's future leaders. Here are the lecture titles: "Jesus and Our Generation," "Jesus' Way of Life," "Jesus' Life With God," "Jesus and the Mysteries of Life and Death," "The Lordship of Jesus," "Jesus and the Future." The book also contains the story of the Barrows Lectureship, which was established in 1894 by Mrs. Caroline Haskell, under the direction of the University of Chicago.

A great book about the future of religion:

The Religion of Yesterday and Tomorrow

By Kirsopp Lake (\$2.00)

Here are some brief bits which will indicate the tone and tendency of this new book by Professor Lake: "It is clear that men will not long be willing or able to have one 'view of the universe' for ordinary purposes, and another for the exploitation of religion." "The recognition of purpose as God will, I believe, be one of the foundations of the theology of tomorrow." "The religion of tomorrow will doubtless devise a method which will satisfy both intellect and soul. If neither Catholics nor Protestants can mend their ways both will perish, but religion will survive." "A time will soon come when it will be very difficult to find an educated man of science, or an historian who really holds the old theology. The theology of tomorrow will be based on observation, not on authority." You may possibly not agree with all of Professor Lake's conclusions, but he will make you think!

A great book about science and religion:

Science, Religion and Reality

By Balfour, Inge and others (\$2.50)

Read here Lord Balfour's Introduction to the series of essays. Eight essays:

Magic, Science and Religion, by Bronislaw Malinowski (University of London).
Historical Relations of Religion and Science, by Charles Singer (London).
Science and Religion in the 19th Century, by A. Aliotta (Cambridge).
The Domain of Physical Science, by Arthur S. Eddington (Cambridge).
Mechanistic Biology and the Religious Consciousness by Jos. Needham (Cambridge).
The Sphere of Religion, by John W. Oman (Cambridge).
Religion and Psychology, by William Brown (Oxford).
Science, Christianity and Modern Civilization, by C. C. J. Webb (Oxford). Also Dean Inge's Conclusion (42 pages).

A great book on God:

God in History

By James Strahan (\$2.00)

Has God been dropped out of modern life? Is He not being eliminated from much modern preaching? Read this, from this new volume: "The last word is always with God, whose 'zeal will perform this.' He can and will change the ethics of war—that is, of the jungle—into the ethics of brotherhood. The ape and the tiger in man are mortal, Love is immortal. When once its glory really dawns on the family of nations, their self-love will wither and their portentously stupid wars—fratricidal, suicidal, and were such a thing possible, Deicidal—will cease. The way of the Cross is the way of light, and there is no second."

Here are five gates into a fruitful 1926. Order these books. You may have until March to pay—or may enclose check.

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erected a few blocks north of the Chicago river, will provide accommodations for 500, and will cost approximately \$1,000,000.

English Church Editor to Lecture Here

One of the associate editors of the *Guardian*, a paper published by the Church of England, Mr. Duncan-Jones, is to deliver the annual English lectures at the Berkeley divinity school, Middletown, Conn., this year. Mr. Duncan-Jones is also vicar of a London church. His lectures will deal with Christian doctrine and liturgies.

Episcopal Church Shows Gratifying Growth

Statistics released by the Living Church annual, of the Protestant Episcopal church, show that denomination to have made a gain of more than 27,000 communicant members during the past year, with other increases in proportion. The membership is now 1,193,321, with more than 72,000 baptisms and 65,000 confirmations reported. The clergy now number 6,140, with 177 ordained as deacons and 157 as priests during the last year.

Goodwill Newspaper Edited By Ministers

Ministers of Minneapolis combined to edit a goodwill issue of the *Daily Star* on Nov. 24. A Congregationalist, a Lutheran, a Catholic and a Jew acted as editors, while a Methodist preacher furnished the leading cartoon. The message of community tolerance and goodwill was struck in many ways. Crime news was almost eliminated, scandal dropped out entirely, and the sporting pages underwent a cleaning.

K. K. K. Attempts to Rule Colorado Church

The Community church of Gunnison, Col., has recently experienced an attempt by the local den of the Ku Klux klan to oust its minister and make sure that a preacher favorable to the hooded order take his place. Just before the annual financial canvass of this church each of its members received a pledge card signed by the K. K. K., on which he was asked to indicate how much he would give for the support of the church if the present pastor remained and how much he would give if a pastor endorsed by the klan was secured. Each of these pledge cards was numbered and required no open signature. The present pastor of the Community church, Rev. W. I. Jones,

has refused to join the klan in Gunnison, although he has taken part in no active campaign directed against it.

Siberian Russians Hold Hopeful Convention

Soviet officials in Siberia not only authorized but did everything in their power to make successful a conference held by Baptists during the recent summer. The churches represented at the conference were reported to be in good condition and denominational officers state that they are now finding it possible to supervise the work with enough care so that the growth of the church has

continued and its efficiency is constantly gaining. In reporting on the present situation in Siberia, Rev. J. J. Weins says, "One notices firmness and assurance in all that concerns the government. A great improvement is noticeable in the railroads. They are cleaner and more orderly than the old Russian lines were and one rides just as comfortably and as quickly. Quiet and safety reigns. The soviets punish every crime with iron severity."

Lutherans Call Stockholm A Failure

Delegates of the United Lutheran church to the Stockholm conference held

"Christian General" Denies Bolshevism

FENG YU-HSIANG, China's "Christian general," is fast becoming the most important military figure in that country overrun with military figures. General Feng has apparently eliminated General Chang Tso-lin, the war lord of Manchuria, and if foreign nations, especially Japan, can keep their fingers off, and if he can secure the support of General Wu Pei-fu—two important provisions—he may soon be in virtual control of the country.

In this change in the Chinese situation the opinions of General Feng become of importance to the world. Many who extolled him a year ago, when he was extensively press-agented in the west because of his religion, have taken a different attitude toward him since he was accused of too much intimacy with Moscow. Is he a bolshevist? A representative of the *Scripps-Howard* newspapers interviewed General Feng on this subject recently, and the general's answers were printed in the *Trans-Pacific*, a magazine published in Tokyo.

"In response to a query as to reported 'bolshevizing' of his army, Marshal Feng said: 'Neither I nor my army are more bolshevik than America. The term is now applied by all exploiters of nations to any one seeking to advance the interests and welfare of the masses.'

NO COMMUNIST

"Politically I am opposed to every principle of sovietism, but I have been branded as pro-soviet by those who seek to becloud the real issue. I am employing Italian, Japanese and Russian military experts. There are more of the latter, because more Russians are available. But I am not employing soviet political methods. Instead of crying 'bolshe-

vism!', in opposition to those who are endeavoring sanely to direct the patriotic efforts of students, workers and intellectuals, foreigners would be far wiser to recognize that the antidote to the 'red terror' in China is intelligent liberalism encouraged by foreigners.

"Russia has been foremost in showing evidence of willingness to recognize and to aid China's attempts to recover her lost nationalism. We are not interested in criticism by nations which have shown themselves unwilling to do as much. We appreciate America's traditional friendship but at present we are most interested in noting whether with relatively small material interests in China, America intends to throw her influence toward China or to become the tool of others who seek to preserve the trade advantages given by unfair treaties."

NO FAITH IN FOREIGNERS

"Asked his views concerning the relative desirability of evolutionary, as opposed to revolutionary, reform, the marshal said: 'China's faith in evolutionary reform through the instrumentality of foreigners is dead. We must demand the complete and unconditional restoration of national birthrights. When this is assured there will be time enough to talk details of readjustment.'

"During the interview, strains of hymns sung by Marshal Feng's soldiers floated in from nearby barracks. Replying to inquiries, the marshal stated that 'seventy per cent of an army numbering 120,000, and ninety-five per cent of the officers, are Christian. The use of liquor and tobacco is forbidden to the soldiers, inmates of the red light district here have been banished completely, and eighty Christian chaplains are employed.'"

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last summer have just presented their report to the executive board of that denomination. They declare that while the conference accomplished a few things of value, it was in the main a disappointment and that at least the opportunity presented at Stockholm to exert a determining influence upon the new world order was lost. They declare that the attempt to secure unity of action in regard to social, industrial and similar questions resulted in disillusionment. They say, however, that better relations between the churches may eventually result from the gathering.

Conservative Students Hold Convention

The league of evangelical students, made up of representatives of conservative theological seminaries, held its first annual convention in Grand Rapids, Mich., late in November. About 30 persons were present, including the speakers. Officers were elected and plans laid for pushing the work of the league in the 32 seminaries in which it is now established.

Baptists Plan Great Church In Los Angeles

The First Baptist church of Los Angeles has just approved plans for a new building to cost \$926,000. The entire structure will be of reinforced concrete. In addition to an auditorium designed to accommodate the largest congregation in the city, there will be complete equipment for a church school with an enrollment of 2,000.

Another Chinese Christian Takes High Post

Yen Hui Ching, better known to the public as W. W. Yen, has recently been appointed Chinese ambassador to Great Britain. Mr. Yen is the son of an Episcopal clergyman, another member of the group of notable graduates of St. John's college, Shanghai, holds a post graduate degree from Yale, and is himself a Christian.

To Discuss Latin-American Issues

A round table on Latin-American questions will be held at DePauw university, Greencastle, Ind., during February, at the same time that Dr. Samuel Guy Inman is delivering the annual Beamer lectures there. Numerous colleges and universities have been asked to send delegates, and men thoroughly familiar with all phases of pan-American problems will partici-

pate. The round table will be open to the public.

Famous Rochester Church Celebrates Centenary

The Brick Presbyterian Church, of Rochester, N. Y., devoted a recent Sunday to the celebration of its one hundredth anniversary. Addresses were made by Dr. William R. Taylor, pastor emeritus, and Dr. Justin Wroe Nixon, the present pastor. Special services continued throughout the week.

Fellowship of Faiths Meets in Boston

Representatives of eight different forms of religion met recently in the Old South meeting house, Boston, in the first of a series of three gatherings. Bahaism, Buddhism, Christianity, Confucianism, Hinduism, Judaism and Mohammedanism were represented, with both Romanist and protestant types of Christianity having their delegates. Each faith had a spokesman who explained the fundamental principles of its doctrine. The meetings are under the auspices of the Fellowship of Neighbors.

Library of Congress Wants Missing Number

The library of congress, in Washington, lacks an issue of The Christian Century for June 26, 1924, to make its files complete. Unfortunately, that issue of the paper has been completely sold out, so that it is impossible to supply the lack from the business office. If a subscriber can supply the lack, the library promises to be duly appreciative.

Friendship Alliance Enlarges Staff

With the coming of Fred B. Smith as chairman of its executive committee, it is evident that the American branch of the world alliance for international friendship through the churches is about to undertake a much more aggressive peace campaign than in the past. Linley V. Gordon, former associate secretary, has been made extension secretary; Harry N. Holmes, internationally famous Y. M. C. A. leader, has been elected field secretary, and Miss G. S. Barker has been appointed assistant secretary.

Conditions Improved in China and Syria

The Presbyterian board of foreign missions states that conditions have greatly improved in both China and Syria, and that fears felt for the personal safety of

missionaries are largely groundless. A statement signed by Dr. George T. Scott, secretary for China, says: "The latest letters all report an extremely encouraging reopening of our schools, many having record enrolments, and very bright prospects for a strong, positive advance both by the missions and the growing Chinese church. All of our Presbyterian stations in China are now occupied by missionaries, except one or two of the smaller stations in south China where the work is being successfully carried forward by the Chinese staff." Another statement,

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signed by Dr. James H. Nichol, says: "There never has been any reason for being anxious about the physical safety of any of our friends in Syria."

Berlin Will Study Church Publicity

Evidently the United States is not the only country in which modern advertising is being studied to see what it can contribute to the filling of the churches. The Lutheran theological faculty of the University of Berlin, Germany, now announces a course of lectures during the winter semester on church publicity and news writing. The course will be given by Dr. Hinders, chief of the Evangelical Press association, and will provide laboratory as well as lecture periods.

Negro Baptists Point Toward Liberia

The National Baptist convention, the governing body of Negro Baptists, has voted to seek to raise 25 cents each from a million colored Baptists in order to start mission work in Liberia. It is estimated that \$250,000 will make possible an extensive missionary enterprise in that Negro republic.

Mormons Would Recruit 1,000 Volunteer Missionaries

During the October semi-annual conference of the Mormon church, held in Salt Lake city, President Heber J. Grant called for 1,000 volunteer missionaries to go into service for the church for a period of six months entirely at their own expense. The call has been widely re-

sponded to, and it is believed that the church will fill its quota of volunteers.

Dr. Reisner After Church Data

Dr. Christian F. Reisner, pastor of the Broadway temple, New York skyscraper church now in process of erection, is writing a book on "Modern Churches." For that book Dr. Reisner needs to know of all the churches in America which have buildings in connection from which they derive revenue, and of all churches which have any kind of endowment. Information on either point should be sent to Dr. Reisner at 701 West 177th street, New York city.

Providence Churches Conduct Community Forum

A Congregational, an Episcopal, and a Unitarian church are cooperating in Providence, R. I., in the conduct of a Sunday evening community forum. Among the speakers announced are H. V. Kaltenborn, of the Brooklyn Eagle; Alfred E. Stearns, of Phillips academy; Prof. Ernest R. Groves; Charlotte Perkins Gilman; Abraham Myerson; Margaret Slattery; Wayne B. Wheeler; Charles R. Brown; Louis K. Anspacher; S. K. Ratcliffe and Bruno Rosselli.

BOOKS RECEIVED

Japan in Silhouette, by Trowbridge Hall. Macmillan, \$2.50.
Science Religion and Reality, by various writers. Macmillan, \$2.50.
The Vatican Mission Exposition, by Rev. John J. Considine, S. T. L. Macmillan, \$1.40.
What is Faith? by J. Gresham Machen. Macmillan, \$1.75.

Die Religionswissenschaft Der Gegenwart in Selbstdarstellungen, by various authors. Felix Meiner Verlag.

The Moslem World of Today, edited by John R. Mott. Doran, \$2.50.

The Religion of Benjamin Franklin, by James Madison Stiffer. Appleton.

The Memoirs of William Jennings Bryan, by Mary Baird Bryan. The John C. Winston Co., \$3.75.

The Landmark, by James Allen. Macmillan, \$2.00.

The Rise of The Spanish Empire, Volume III—The Emperor, by Roger Bigelow Merriman. Macmillan, \$5.50.

Never Again, Everyland Stories, Vol. 1. Everyland Pub. Co., \$1.50.

Post-War Britain, translated from French by H. H. Hemming. Dutton, \$3.50.

What is Industrial Democracy? by Norman Thomas. League for Industrial Democracy, 15 cents.

The United States Senate and the International Court, by Frances Kellor and Antonia Hatvany. Thomas Seltzer.

Mind and Its Place in Nature, by Durant Drake. Macmillan, \$2.00.

In the Light of Today. Chapple Pub. Co.

Dramatic Services of Worship, by Isabel Kimball Whiting. Beacon Press, \$2.00.

Five Laws that Govern Prayer, by S. D. Gordon. Revell, \$1.00.

Christ and His Companions, by William Jennings Bryan. Revell, \$1.50.

On the Mark, by Wade C. Smith. Revell, \$1.25.

Nature Pioneers of the Insect World, by Joseph Ritson. Allenson, 3/6 Net.

The Sparrow and the Owl, by Rev. John Bonall Allenson, 2/6 Net.

Illustrations New and Old for Preachers and Speakers, by John T. Montgomery. Allenson, 3/6 Net.

Bible Talks to Boys, by David Cuthbertson. Allenson, 2/ Net.

Selected Letters of Charles Lamb, edited by G. T. Clapton. Doran, \$2.00.

The World's Best Short Stories, selected by 15 editors. Doran, \$2.50.

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THIS is a task of peculiar difficulty. Journalism is being faced with numbers of difficult tasks in these days. Some of them it is meeting with considerable success. Some it is not. Will it meet the task of adequately interpreting the drama to be played around the world court issue during this winter at Washington adequately? That remains to be seen. But The Christian Century is determined that, insofar as its resources suffice, it will give to its readers a clear, accurate, and timely picture of the significant developments at the national capital. For this reason it has been arranged that

DR. CHARLES CLAYTON MORRISON

Editor of The Christian Century

is to watch every turn and shift of the tide, as the question of American adherence to the world court is debated, and to give our readers a first-hand account of all that transpires. This will be no mere re-hashing of events already reported in the daily press; it will be interpretation such as the responsible student of world events most desires. Dr. Morrison has stood for years at the vortex of the American peace movement. And he has, naturally, an understanding of the sort of things the constituency of this journal wants to know such as no other person possesses. It is not necessary to commend such an interpretation of national and international events to our

readers; its announcement will be recognized by them as a journalistic event of the first order.

DR. MORRISON is already in Washington. As the Swanson resolution providing American adherence to the international court of permanent justice comes from the table of the Senate, he is there to see and to hear. His articles will begin to appear with the next issue. You cannot afford to miss a single one. You know that as well, or better, than we do. You will, we are sure, thank us for making it so easy to sign the coupon:

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